DOCUMENT RESUME

ED 141 011 RC 009 947

TITLE Report on Urban and Rural Non-Reservation Indians (Task Force Eight: Urban and Rural Nonreservation Indians). Final Report to the American Indian Policy Review Commission. Committee Print.

INSTITUTION Congress of the U.S., Washington, D.C.

PUB DATE 76

NOTE 147p.; Not available in hard copy due to small print size of original document

AVAILABLE FROM Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402 ($1.70)

EDRS PRICE MF-$0.83 Plus Postage. HC Not Available from EDRS.

DESCRIPTORS *Accountability; Adoption; Advisory Committees; *Agency Role; Alcohol Education; Decision Making; Education; Employment; Facilities; *Federal Government; Health; Housing; Legal Aid; *Needs Assessment; *Nonreservation American Indians; Participation; Policy Formation; Program Development; Rural Population; Senior Citizens; *Social Services; Transportation; Urban Population

IDENTIFIERS Bureau of Indian Affairs; Indian Health Service

ABSTRACT

The result of a 12-month investigation of rural and urban nonreservation American Indian needs, this report is the final product of a task force assigned by the American Indian Policy Review Commission to: (1) examine statutes and procedures for granting Federal recognition and extending services to American Indians; (2) collect and compile data re: the extent of present and projected Indian needs; (3) explore the feasibility of alternative elective bodies to facilitate maximum decision making participation. Included in this report are: the executive summary of findings and recommendations; task force methodology (contact with 167 urban Indian organizations, 12 regional hearings, and a need classification including 18 broad subject areas); an historical review of the Indian and Federal government relationship; a legal review (emphasis on authorizing services to nonreservation Indians); a social needs assessment (employment; education; housing; health; frequently mentioned need areas--legal services, adoption, elderly care, alcoholism counseling, facilities, transportation; the Indian Center; rural nonreservation; and Indian poverty levels and income characteristics); exploration of alternative elective bodies (an independent Indian agency to manage Federal funding and services and councils of off-reservation advisors for the Bureau of Indian Affairs and the Indian Health Service). (JC)

Documents acquired by ERIC include many informal unpublished materials not available from other sources. ERIC makes every effort to obtain the best copy available. Nevertheless, items of marginal reproducibility are often encountered and this affects the quality of the microfiche and hardcopy reproductions ERIC makes available via the ERIC Document Reproduction Service (EDRS). EDRS is not responsible for the quality of the original document. Reproductions supplied by EDRS are the best that can be made from the original.

ED141011

RC

[COMMITTEE PRINT]

REPORT ON URBAN AND RURAL NON-RESERVATION INDIANS

TASK FORCE EIGHT: URBAN AND RURAL NON-RESERVATION INDIANS

FINAL REPORT

TO THE

AMERICAN INDIAN POLICY REVIEW COMMISSION

U S DEPARTMENT OF HEALTH.
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

ALFRED G. ELGIN, Pomo, *Chairman*
GAIL M. THORPE, Sac and Fox, *Member*
EDWARD MOUSS, Creek-Cherokee, *Member*
JAMES BLUESTONE, Hidatsa, *Specialist*

Printed for the use of the American Indian Policy Review Commission

U.S. GOVERNMENT PRINTING OFFICE
77-702 WASHINGTON : 1976

For sale by the Superintendent of Documents, U.S. Government Printing Office
Washington, D.C. 20402 - Price $1.70
Stock Number 052-070-03741-5

RC 009911

AMERICAN INDIAN POLICY REVIEW COMMISSION

Senator JAMES ABOUREZK, South Dakota, *Chairman*
Congressman LLOYD MEEDS, Washington, *Vice Chairman*

Senator LEE METCALF, Montana
Senator MARK HATFIELD, Oregon
Congressman SIDNEY R. YATES, Illinois
Congressman SAM STEIGER, Arizona

JOHN BORBRIDGE, Tlingit-Haida
LOUIS R. BRUCE, Mohawk-Sioux
ADA DEER, Menominee
ADOLPH DIAL, Lumbee

JAKE WHITECROW, Quapaw-Seneca-Cayuga

Ernest L. Stevens, Oneida, *Executive Director*
Kirke Kickingbird, Kiowa, *General Counsel*
Max I. Richtman, *Professional Staff Member*

TASK FORCE EIGHT FINAL REPORT

URBAN AND RURAL NON-RESERVATION TASK FORCE

Alfred G. Elgin, *Chairman*
Gail M. Thorpe, *Member*
Edward Mouss, *Member*
James Bluestone, *T.F. Specialist*

CONTENTS

Page
I. Introduction — 1
II. Executive summary of findings and recommendations — 7
III. Methodology — 17
IV. Historical review — 23
V. Legal review — 45
VI. Social needs assessment — 57
  A. Employment — 58
  B. Education — 62
  C. Housing — 68
  D. Health — 71
  E. Frequently mentioned need areas — 73
    1. Legal services — 73
    2. Indian adoption — 74
    3. Care for the elderly — 75
    4. Alcoholism counseling services — 75
    5. Transportation — 75
    6. Need for facilities — 75
    7. Recommendations — 76
  F. The Indian Center — 76
  G. Rural Nonreservation — 78
  H. Indian poverty levels and income characteristics — 79
VII. Exploration of alternative elective bodies — 81

VIII. Appendixes:

  A-1 Individual questionnaire—sample — 85
  A-2 Organizational questionnaire—sample — 91
  B-1 Directory of urban Indian and related groups and organizations — 97
  B-2 Profile of the urban Indian population and services (organizational questionnaire) — 106
  C-1 Indian inmate needs assessment — 134
  C-2 Statement from the California Department of Housing and Community Development — 137
  C-3 Letter to Al Elgin from Morris Thompson, August 2, 1976 — 144

p. iv blank

ACKNOWLEDGMENT

The task force—members and staff—wish to thank the many Indian organizations and their members throughout the country for their assistance and cooperation.

The task force also wishes to express its appreciation to its two congressional interns, Michael Poolaw (Kiowa) and Carol Kirk (Navajo), who contributed to the organization and ultimately to the final development of the report itself. These people proved instrumental in organizing and analyzing material that required a year to gather through the task force hearings and meetings.

The task force wishes to acknowledge and express sincere appreciation to Gil Hall, Director of Research, and Dennis Carroll, Research Assistant, for their most capable and vital assistance.

p. VI blank

I. INTRODUCTION

This report will deal with the status and procedures in Federal recognition and administration as well as with the social and economic needs of "urban and rural" American Indians. These Indian people have become victims of a sometimes invisible bureaucratic tribunal whose self-styled role is to deny services to them. This has been accomplished administratively by creating categories which lack sufficiently explicit definition for them to be eligible under federal or local programs. The results of the review and investigations will show that this process of denial often operates apart from the established legal and moral commitment of the United States to its original inhabitants.

During congressional hearings into the Indian Reorganization Act of 1934, Charles Fahy, then the Assistant Solicitor of the Department of the Interior, discussed the legal status of individual Indians living offreservation:

> There is, in addition to the power of the Federal Government, granted through the commerce clause, a power with respect to Indians, which is sometimes referred to as a plenary or inherent power, because of the peculiar relation of the Indians to the United States. The Government has consistently taken the position that it is under the obligation to care for the Indians as dependents. That might properly and appropriately be called a political power.

The overall purpose of this report is to provide Congress with recommendations for legislative and administrative action in order to make provision for services which benefit Indians residing in the cities and rural non-reservation areas. Hopefully, a great deal can be accomplished by the mere recognition of the legal fact that they have a double relationship with their tribes and with the community in which they reside.

Task Force No. 8 was activated on August 18, 1975, under section 4(a) of the act and had as its overall goal the conduct of a comprehensive review of the historical and legal development underlying the urban and rural nonreservation Indians' relationship with the Federal Government. During the investigation and review, a careful examination of the State's role related to the urban and nonreservation Indians was also included.

The task force was specifically charged by the Commission to examine the urban and rural American Indians within the scope of portions of section 2 of Public Law 93-580, as follows:

1. "An examination of the statutes and procedures for granting Federal recognition and extending services to Indian communities and individuals" (section 2, p. 3); and

2. "The collection and compilation of data necessary to understand the extent of Indian needs which presently exist or will exist in the near future" (section 2, p. 4); and

3. "An explanation of the feasibility of alternative elective bodies which could fully represent Indians at the national level

> of Government to provide Indians with maximum participation in policy formation and program development" (sec. 2, p. 5).

Many problems discussed in this report will also be examined in other task force reports which, because of the overlapping nature of this study, cut through complex subject areas—such as federal administration, education, health, alcoholism and drugs, and so forth, each of them specifically covered by assigned mandates of Public Law 93-580. This task force has coordinated efforts with other task forces in order to share information and opinions but primarily to avoid unnecessary duplication of effort. We will, at times, refer to other task force final reports for specific information that best states the message we intend to convey.

We have conducted hearings and received testimony from urban and rural Indians throughout the United States. We have also examined the previous studies, reports, and testimony by urban and rural Indians. In general, our conclusions as outlined in detail in this report will show:

> That Indian people in substantial numbers came to urban areas because of a lack of employment in addition to other social and economic problems existing on the reservation, but have failed to make a desirable transition because of a lack of necessary and sufficient, continued support from the Federal Government, coupled with the indifference and misunderstandings, by and large, existing in the communities in which they have chosen to live . . .
>
> That these Indian people, as a result, have become victims of a Federal policy which denies services, if not thereby their very existence, while at the same time substantially subsidizing and contributing to an increase in the population of the urban multiracial poor . . .
>
> That as a result of their situation and without regard to the slow and agonizing judicial process, the Federal Government must recognize the urban and rural Indians' immediate and undeniable needs . . .
>
> That the Federal Government must recognize the duality of the American Indian's citizenship and there must be a federal recognition of the trust, protection under the law, and services, the right to which cannot be terminated on an individual basis without specific congressional action against the entire tribe . . .
>
> That the need and struggle for much needed services for the urban and rural Indian people has created a national split between reservation and urban Indians which has been exploited and encouraged by the executive departments for their own selfish purposes whenever it suits them . . .
>
> That the Federal Government and the Congress must recognize already existing legal provisions provided by Congress with budgetary action to extend services ". . . for the benefit, care and assistance of Indians throughout the United States. . . ."

A 50-year review of the historical, legal, and social developments underlying the urban and rural nonreservation Indian people's relationship with the Federal Government and with the States and cities in which they have come to live, has been developed by the members of the Task Force on Urban and Rural Non-Reservation Indians. During those years there has been at first a gradual and then a steadily accelerating concern for the unfortunate circumstance of these transplanted tribal people.

The decades immediately following World War II, accompanied by its fluctuating political philosophies, has produced the policies and administrative mechanisms affecting the tribal people now known as urban Indians.

It has been the events of the last 10 years, however, that have precipitated the most intense American public and national Indian interest in these partially, if not wholly, disenfranchised people. These events and incidents were initiated by the urban and rural Indian people themselves as an act of violent rejection of the national, State, local, and indeed, Indian tribal indifference to their quiet desperation and overwhelming social need. Their history can best be described as a period in which many of them have been "relocated and dislocated" to urban and rural areas. In the case of the rural group, Federal services and even the recognition of tribal governments, with the exception of Oklahoma and Alaska, have been withdrawn gradually as a part of the national "withdrawal" and "termination" policies of the 1950's.

Present federal program administrators still do not adequately provide for the rights of urban and rural Indian people. The bureaucrats' natural inclination to serve categories rather than people denies the very physical, geographical and legal existence of Indian people in many instances. Ordinarily, if the Federal Government was not inclined to assist an Indian temporarily in transit or permanently relocated from his reservation, then one might expect the local, State or county government to provide assistance. Since the predominant needs at both levels are heavily subsidized by the Federal Government, then it is reasonable to assume that we are merely trying to decide from which pocket to pay the bill. Such has not been the case. The Federal Government absolves itself from responsibility when the Indian leaves the reservation, and then the State and local governments deny services when the Indian arrives.

Federal program policies dedicated to the assimilation of Indian people have created a situation in which half a million people now present a cultural and legal paradox; they are neither reservation nor urban, and neither culturally stable nor assimilated. Government policies meant to assimilate, if not eliminate, a portion of an entire race of people, have created a large class of dissatisfied and disenfranchised people who, while being subjected to all the ills of urban America, have also been consistently denied services and equal protection guaranteed under the Constitution as well as by their rights as members of Federal Indian tribes.

Urban Indian people, because of their condition, and as a result of their actions, have created a national awareness while rural Indians have suffered silently from national neglect which followed the period of withdrawal of federal services in the early 1950's. Like many urban Indians, rural Indians are classified as non-federally-recognized Indians. Their unique status is a result of several peculiar sets of legal and historical circumstances. These Indian people are predominantly located in Alaska, California, Oklahoma, and Michigan.

The Indian people today are still a very proud people cognizant of their traditional, and indeed, contemporary, culture which is far different from any other lifestyle in existence in America. Basic differences in lifestyle and philosophy are the very reason only Indian people themselves can effect desirable change and solidify their status in relation to America's other citizens. Consequently, we will quote extensively from Indian individuals' testimony from our task force hearings. This testimony and other communications will best serve to bring to light the issues that confront the urban and rural nonreservation American Indians today.

The legal portion of this report needs to do nothing more than make a clear and concise summary statement of already existing Federal-Indian laws. The Congress and the American public should do no less than recognize these laws. The great body of this law is clearly supportive of the rights of both urban and rural Indians in relation to both their individual status and their eligibility as tribal members for federal services. The consistent administrative alienation of these rights, as opposed to the lawful and moral recognition of these same rights, should also be clearly understood.

The specific issues of who is an urban Indian and a rural nonreservation Indian will be addressed in the historical, legal and Indian social needs section of this report. We intend to show that a specific legal definition of "Who is an Indian" will most accurately describe the rights of persons in these two categories.

We will also show in the legal and historical review section that urban and rural nonreservation Indians have been neglected too long by the Bureau of Indian Affairs, the Indian Health Service and other federal agencies that work in the area of Indian Affairs. The basic reason for this neglect is that there is a tremendous amount of confusion created by past administrative policy of these federal Indian agencies and lack of coordination and sensitivity by other federal, State, and local social service agencies. We will rely on our historical review sections to give these basic premises validity. The fundamental need to study urban and rural nonreservation Indian problems stems from the many human deprivations that these Indian people face due to the effects of poverty and cultural disorientation.

A clarification of individual Indian rights through federal law, together with an analysis of its subsequent but consistent administrative erosion and denial by the executive branch of Government might very well provide the federally-recognized Indian tribes and their members with a most valuable service. The Indian people have consistently rallied to the defense of tribes and individuals enmeshed in battles for their legal rights being denied by the Federal Government. Tribal jealousy, a constant deterrent and obstacle to unified Indian action, evaporates when a tribe or an individual is involved in a conflict or aspiration that involves inalienable and traditional legal rights.

It is somewhat mystifying, therefore, why tribes who would aggressively pursue rights of treaties and federal relationships would not also aggressively support an individual's fundamental and legal right to be an Indian. Indian tribes must finally recognize that an attack on the benefits and rights of individual tribal members is an attack on tribalism and sovereignty itself.

As an example of the more enlightened thinking about offreservation Indians, the very recent Executive order by Governor Edmund Brown of California recognizes the need to guarantee the rights of the nearly 200,000 Indians of that State, where the majority of them definitely fall into the urban and rural categories. The Executive order requires the equitable treatment of Indians and seeks to enlist the support of both the State and Federal Governments in accomplishing this objective.

A great country that is internationally recognized to be a nation of cultural and racial pluralism, as an altogether fitting culmination of its bicentennial year, should grant finally and unequivocally, a permanent categorical and legal recognition to its original inhabitants—1 million people together and permanent at last. It is a small enough exchange for what their ancestors have sacrificed. It is also too large a debt to ever become forgotten.

II. EXECUTIVE SUMMARY OF FINDINGS AND RECOMMENDATIONS

1. The investigating task force has reviewed the Federal Government's historical and legal relationship with the urban and rural non-reservation Indians and finds that:

(a) Indians have come to the cities in substantial numbers because of the acute problems of the reservations, but many of them have not been able to establish themselves successfully in the cities. As a result, many are unable to find security either in the city or on a reservation and they are really at home nowhere. But the Federal Government, by its own policies and programs, has been directly or indirectly responsible for the migration. Where it was directly responsible through programs that encouraged the migrants, it has failed to provide adequate assistance, with the result that many Indians have been left as isolated individuals or families in the midst of the ghettos. There have been efforts to increase this assistance, notably in the Vocational Training Act of 1956, but these efforts have been based more on responses to an emergency than on a genuine recognition either of Indian needs or rights. As a result, services have been consistently inadequate.

(b) In reviewing the history of the general problem of services to off-reservation Indians, it has been evident at least since the urban hearings of 1928 that the prevailing policy has been to deny services; furthermore, the Government felt that one way to reduce and then cancel its commitment to Indians has been to attempt to melt them into the cities. This policy and the limited assistance essentially designed to encourage Indians to leave their homelands have done little, if anything, to alleviate Indian needs. The Government has simply transferred the crisis from one location to another, from the impoverished and undeveloped reservations to the perhaps even worse conditions of the poorest parts of the cities. The migration has not brought even moderate economic well-being to the majority of migrated Indians, and the relocation program, used by the Government as a method of terminating its trust responsibility, has been a part of a prevailing attitude that must be reviewed and corrected in order to clear the way for a fairer representation and response regarding urban Indian needs.

(c) The argument in favor of providing special programs of assistance to urban Indians goes in two directions. It can be stated on the basis of special needs and on the basis of unique Indian rights. The argument that deals with Indian rights in off-reservation settings is wrapped in a great deal of controversy and it will undoubtedly require a number of court decisions or legislation before the question is settled. By contrast, the issue of needs is immediate and undeniable. Regardless of how the legal argument is resolved, the Government is still confronted by the problem of recognizing that the relocation program

p. 6 blank

and the undeveloped reservations have resulted in the emergence of some 500,000 non-reservation Indians whose needs are not being met for many reasons by existing agencies. It must decide the best way in which a program can be established and operated to insure that these needs are not ignored.

(d) The Government has committed itself no further than to say that it will provide services on the basis of citizenship, thus regarding Indians in the same light as other Americans. This is perhaps the principal attitude, itself a product of the termination era, that must be rejected by the Government before a successful program of assistance to urban Indians can be established. It has shown that urban Indians do not avail themselves of non-Indian programs and that they have tended to remain an invisible minority, holding less power and receiving less in the way of assistance than their numbers would warrant. In spite of the mistaken belief that urban Indians are an assimilated, undistinguishable group, many of them have retained their tribal identity and the need for programs that are specifically designed for Indians. The fact that there are identifiable groups of Indians in the cities, groups which in many cases are unified and willing to demand services from the Government on the basis of their Indian identity, is a phenomenon which the Government probably never expected.

(e) The definition of federal trust responsibility for nonreservation Indians is an issue that will require congressional considerations. Our examination on the genesis of the concept of trust responsibility and its scope with respect to nonreservation Indians will show how the concept, plus statutory law, has been interpreted to largely exclude nonreservation Indians from its protection and services. Such exclusion does not follow from any careful analysis of the legal requirements, but rather emanates largely from the perceived practical considerations and the attitude that "it has always been done that way."

(f) Despite the confusion and conflicting notions of what the trust responsibility is and—perhaps more importantly—its breadth of application in terms of Government actions, there is little disagreement today that it charges the Federal Government with a duty to protect Indian lands and natural resources. This includes, but is not limited to, tribal lands, trust monies, water resources, and individual Indian lands. However, what is not so clear from court cases is whether the trust responsibility also encompasses a duty—independent of specific treaty provisions, agreements, or Federal statutes—to (1) provide Government services and if so, (2) whether such a duty extends to tribal members who live off the reservation on nontrust lands.

(g) The unique needs of nonreservation Indians have not been totally ignored in modern legislation but much of the intent of these acts has been circumvented either by administrative neglect or outright refusal to provide services targeted to Indians. Before the passage of the Snyder Act of 1921 there had been no specific authorization for the appropriation and expenditure for most of the programs which the Bureau of Indian Affairs had come to maintain for the benefit of Indians. In the Congress, appropriations for the Bureau of Indian Affairs were subject to a point of order objection which frequently resulted in cumbersome and time-consuming maneuvering while Indian programs hung in suspense. This frustrating process was at least partially relieved by passage of the Snyder Act which authorized items of appropriations in nine broad program areas:

> The Bureau of Indian Affairs, under the supervision of the Secretary of the Interior, shall direct, supervise, and expend such monies as Congress may from time to time appropriate, for the benefit, care, and assistance of *the Indians throughout the United States* for the following purposes:
>
> General support and civilization, including education.
>
> For relief of distress and conservation of health.
>
> For industrial assistance and advancement and general administration of Indian property.
>
> For extension, improvement, operation, and maintenance of existing Indian irrigation systems and for development of water supplies.
>
> For the enlargement, extension, improvement, and repair of the buildings and grounds of existing plants and projects.
>
> For the employment of inspectors, supervisors, superintendents, clerks, field matrons, farmers, physicians, Indian police, Indian judges, and other employees.
>
> For the suppression of traffic in intoxicating liquor and deleterious drugs.
>
> For the purchase of horse-drawn and motor-propelled passenger carrying vehicles for official use.
>
> And for general and incidental expenses in connection with the administration of Indian affairs.

A pertinent interpretation of the act was made in December 1971 by Assistant Solicitor for the Division of Indian Affairs, Department of the Interior, Charles Soller. In that written opinion to the Commissioner of Indian Affairs, Mr. Soller stated that:

> On its face, the underscored language is abundantly clear and requires no interpretation. Literally it authorizes the expenditure of funds for purposes within the named program categories for the benefit of any and all Indians, of whatever degree, whether or not members of federally recognized tribes, and without regard to residence so long as they are within the United States . . . With language so unequivocal, it is subject to the general rule of the law that plain and unambiguous statutory language will be followed . . .

The opinion offers that the Snyder Act will support a broader eligibility for Bureau services but it cautions the Bureau against extending BIA services to all Indians without first considering other "statutory limitations" and without first consulting with appropriate congressional committees. Apparently, however, the Bureau never got a chance to take those other two steps because the Commissioner received specific instruction from then Assistant Secretary Harrison Loesch not to divert the Bureau's "attention and limited funds from our basic responsibility" of serving only on-reservation Indians. Not only was the rationale weak which the Assistant Secretary presented for this limitation of services, but the statement itself was inaccurate. He apparently understood that no off-reservation Indians were receiving Bureau services (except in special hardship cases). But, as explained in considerable detail by the Supreme Court in *Morton v. Ruiz*, the provision of BIA services "clearly has not been limited to reservation Indians" only. Indeed Native Americans in Oklahoma and Alaska have received and still are receiving certain services from the BIA, whether they reside on or off the reservation. The Indian relocation program and general assistance benefits connected with that program are extended to nonreservation Indians. Certain vocational training has long been made available to off-reservation Indians. Educational services are similarly available under the Johnson-O'Malley program.

It is true that the Court in the *Ruiz* case did not interpret the Snyder Act as requiring the Bureau to provide its social service program benefits to all Indians. But it is equally true that the decision interpreted the Snyder Act in broad enough terms that such an application would be entirely permissible. It stated that:

> We need not approach the issue in terms of whether Congress intended for all Indians, regardless of residence and the degree of assimilation, to be covered by the general assistance program. We need only ascertain the intent of Congress with respect to those Indian claimants in the case before us.

Thus the Court chose to avoid a definitive judgment on the overall issue by limiting its holding that the Bureau of Indian Affairs has the duty to provide general assistance services to Indians living "on or near the reservaton" and who maintain close economic and social ties to the reservation and are unassimilated. Even this requirement, however, has not been implemented officially by the BIA, for the BIA manual still limits eligibility to "on-reservation" Indians plus Oklahoma Indians and Alaska Natives:

2. The investigating task force has reviewed its specific guidelines adopted and extracted from Public Law 93–580, as amended, with urban and rural nonreservation Indians throughout the United States. Their input and opinion on the four major objectives adopted reveal the following:

(a) On the "examination of the statutes and procedures for granting Federal recognition and extending services to Indian communities and individuals" the basic concern was the nonrecognition of the 500,000 urban and rural nonreservation Indians' needs from the two Indian service agencies—the Bureau of Indian Affairs and the Indian Health Service. Their consensus is that the Snyder Act of 1921 is the basic authorizing legislation for Indian services and proclaims that Congress shall appropriate monies ". . . for the benefit, care and assistance of Indians throughout the United States." Furthermore, the overwhelming majority of Indians in this country continue to be tribal members regardless [illegible] where they live and regardless of whether or not their tribe is recognized by the Federal Government. They feel the Federal Government's obligation should extend to them as well as their reservation brothers for there is no sound legal or policy reason to discriminate against them.

In 1970, the Federal Government began several pilot projects designed to fund urban Indian centers. By January 4, 1975, H.R. 14449 became Public Law 93–644 in the 93d Congress. The act recognized Indian organizations in urban or rural nonreservation areas for projects that would promote the goal of economic and social self-sufficiency. A total of 58 urban Indian centers were funded to provide coverage to a potential service population of 140,921 off-reservation Native Americans. The disparity brought forth has been the disproportionate share of funds distributed to off-reservation needs as compared to reservation needs. For example, DHEW's Office of Native American Programs funding for off-reservation needs totaled $1,661,000, as compared to reservation needs of approximately $25 million for fiscal year

1975; DHEW's Office of Indian Education under its title IV projects totaled $3.6 million for off-reservation needs as compared to reservation needs of $12 million for fiscal year 1976. The trends in this disparity of Federal funds are highlighted in the other Federal departments of the Government.

(b) On the—

> "Collection and compilation of data necessary to understand the extent of Indian needs which presently exist or will exist in the near future,"

the concerns focused on the delivery of federal funds and services to Indians residing in each urban area with a major Indian population. They felt that funds and services to which the individual Indians are entitled from the various federal departments could be better managed under a single elected urban Indian council.

The present state of federal funding for urban Indians can be compared with a jungle. Federal funding in most urban areas now goes to a host of fractionalized and competing urban organizations. The delivery of funds and services is not related to the objective needs of Indian individuals but is determined rather by political pressures and by the ability of individual factions to defeat their opponents through superior grantsmanship. Federal efforts to correct the situation seem to result only in the proliferation of more competing urban Indian organizations.

The struggle for government funds in each city has led to nationwide splits among Indians; the resulting factions are leading to disintegration of constructive efforts to work with federal agencies in improving the delivery of their programs; and the net effect is a rapid growth in individual alienation from society and in organized pressures for destructive acts of revolution.

The need for better management was defined in the hearings as more objective administration of available funds. The hearing participants uniformly believed that neither tribal nor federal administration of funds for urban Indians can be relied on to meet the objective needs of urban Indians. They want a whole new legislative mandate for urban Indian programs; a whole new management system to set priorities at the local level; and a whole new delivery system to assure that the priorities are carried out at the level of the individual program recipient.

The Nation's Indian population is increasing at 3½ times the rate of the general population. According to the U.S. census, the total Indian population was 551,669 in 1960 and has increased to 827,091 in 1970. This increase of 275,422 in the total Indian population is attributable not only to net additional births but also to the identification as Indians in the 1970 census of individuals not identified as Indian or recorded in the 1960 census. Thus the identified Indian population increased 50 percent during the 10 years, while the general population (including Indians) increased only 13 percent. In Phoenix, the Indian center felt the Bureau of Census procedure did not accurately reflect the continual Indian movement back and forth between the city and reservations. Approximately 25 percent of the individual Indians requesting direct services from the Phoenix Indian Center have resided in the Phoenix area for 3 months or less. They felt the trend has been for the Phoenix Indian population to double every 10 years. Phoenix had a 123-percent increase in its 1970 Indian population compared to

1960. It is estimated that 800 Indians are added annually to the Phoenix population. The same trends are reflected in cities with major Indian populations.

Indian eligibility has continued to be an issue because the definition of the term "Indian" controls eligibility for government funds and services. Urban Indians suggest that the definition of who is an Indian is a first prerequisite for sound management of programs for Indians. In addition, testimony reflected the need for the institution of an Indian identification card to control eligibility for urban funding.

(e) On the "exploration of the feasibility of alternative elective bodies which could fully represent Indians at the national levels of government to provide Indians with maximum participation in policy formation and program development," the findings clearly indicate that the estimated 500,000 urban and rural nonreservation Indians do not have a voice at the national levels of government in policy formation and program development. What Indian input and opinion has reflected, however, is a need for a total restructuring of federal administration of Indian affairs that will include them in its policy formation and program development.

The Phoenix Indian Center feels that "a federal cabinet level agency is needed to develop urban Indian policy and programs which are consistent with the Federal/Indian relationship. When Indian policy and program agencies are established within other federal agencies, a conflict of interest is built which works to the detriment of both the Indian communities and the Federal Government's relationships with those communities. A national office is needed which has a council of advisers from urban Indian communities and which works through established Indian centers. This national office should be combined with a similar office which works directly with tribal government."

There is a tendency for most off-reservation people to identify themselves in the context of their tribal affiliation and the services provided by their tribal government. Most Indian people feel and believe the national Indian policy of today is replete with failure, has pauperized them, and has never required their consent, say, "the consent of the governed." Notwithstanding its failures, it is superior to State administration mostly because state administration has always proven to be a threat to "everything that is Indian" and is more hostile to Indian administration than the Federal level. State administration has fewer resources to cope with Indian problems and State programs would be run by agencies that are in direct competition for land, water, taxation, and other services. The conclusion is that State government lacks jurisdiction over the lands of Indians and, in some cases, over Indians themselves because of treaties, aboriginal rights, the Federal Constitution Commerce Clause, State enabling acts, and other agreements. On the other hand, the Secretary of the Interior, however, is more concerned for the uninhibited operation of free enterprise than he is for the welfare of Indians and protection of their resources. Most Indians and others will continue to berate the Bureau of Indian Affairs' failure to come up to hopes, but look to the BIA in the same way a veteran looks to the Veterans' Administration. They cannot believe that the people of the United States, or Congress, will finally and irrevocably violate what they regard as a sacred and perpetual trust; that at some point in time, the American people will demand that BIA moods and attitudes be geared to the protection of the Indians, their cultures and their resources; and that BIA will survive in some form.

These assumptions help explain the more "negative, even fearful" moods or feelings of "apathy and antipathy" among Indians today. But what this does not explain is the reason that Indians are given for whatever policy is enacted toward them "is in their best interests." Neither does it explain doctrines of congressional power over Indians, "plenary in nature," under the guise of regulation of commerce with the tribes, especially where Indian land and water is taken for the benefit of white citizens. Taking of land, water, and minerals by force in 1903 was held to be "in perfect good faith with the Indians," in the case of *Lonewolf* v. *Hitchcock*, 187 U.S. 553, a classic case of U.S. Supreme Court legal plunder.

(d) On the "recommendation of such modification of existing laws, procedures, regulations, policies, and practices, will in the judgment of the Commission, best serve to carry out the policy and declaration of purposes as set out above." The issue of protection of the rights of American Indians does not lie in the need for new legislation granting the individual Indians and the various tribes the needed guarantees for their property rights. The problem lies in the enforcement of the rights they already have, and a clearly defined rule as to the extent of those rights under the Supreme law of the land as persons who are of a special class and therefore come under the laws enacted for the special class, because of their aboriginal inheritance as such, and because of that portion of the supreme law of the land (Indian treaties) which applies only to them—on the one side—which the non-Indians do not have."

Existing laws that are now in effect toward services to tribal governments and their membership should be available to urban and rural nonreservation Indians regardless of place of residence on a nondiscriminatory basis. For example, those programs now in existence under the Snyder Act (42 Stat. 208) and the Self-Determination Act (88 Stat. 2203) could be modified and properly appropriated for by Congress. The existing delivery mechanisms are already established through area and agency offices that are strategically located throughout the United States.

RECOMMENDATIONS

1. An overall legislative mandate is required to recognize the 500,000 off-reservation Indians and their needs from the two Indian service agencies that Congress appropriates for under the Snyder Act of 1921 and its subsequent amendments. These two agencies are the Bureau of Indian Affairs and the Indian Health Service.

2. Congress should appropriate for 100,000 (20 percent of the off-reservation Indian population) off-reservation Indians' needs in education, housing, and job placement, and training assistance under the jurisdiction of the Bureau of Indian Affairs; an Assistant Commissioner of Off-Reservation Indian Affairs must be mandated under the law to cause the implementation of the program delivery requirements for this segment of the population; and the recommended sum total should be no less than $10 million.

3. Congress should appropriate for 100,000 (20 percent of the off-reservation Indian population) off-reservation Indians' needs in health, under the jurisdiction of the Indian Health Service; an Assistant

Director of Off-Reservation Indian Affairs should be mandated under the law to cause the implementation of the program service delivery requirements for this segment of the population; and the recommended sum total should be no less than $50 million.

4. The legislative mandate should continue to provide trust responsibility for off-reservation Indian property owners under the jurisdiction of the Bureau of Indian Affairs.

5. The Assistant Director of Off-Reservation Indian Affairs, IHS, should advocate and coordinate with Federal/State agencies the various entitlements based upon citizenship, and for the proper effectiveness in delivering funds and services.

6. The Bureau of Indian Affairs and the Indian Health Service should recognize and designate a local unit of off-reservation government as chief local service provider for Indian people in need in urban areas.

7. The legislative mandate should require tribal governments and local Bureau of Indian Affairs Superintendents and the Indian Health Service Unit Directors to supply services to its members regardless of residency requirements. These specific programs should include the economic development programs under the Self-Determination Act under Public Law 93–638, 88 Stat. 2203, passed on January 4, 1975; and the Indian Finance Act under Public Law 93–626, 88 Stat. 77, passed on April 12, 1974.

8. Eligibility requirements for BIA's and IHS's services vary according to certain programs. For example, title 25 CFR 32.1 spells out eligibility requirements for the BIA's scholarship assistance for post-secondary education and specifically requires that nonreservation members of federally recognized tribes can receive scholarship grants only after the needs of reservation residents are met. Title 25 CFR 261.2, which allows assistance for "nontribal Indians" under the new BIA housing and improvement program, spells out eligibility to a person of one-half or more degree Indian ancestry who is a descendant of a member of a tribe that has been federally recognized by treaty or otherwise. For uniformity of defining "Indian" and for purposes of establishing an off-reservation service population base, an Indian should be defined by respective tribal government processes and an identification card or roll number be verified as the process to service Indians by those administering agents of programs for Indians. Eligibility for program services should be prioritized strictly upon Indian needs wherever an Indian resides.

9. Off-reservation Indians recommend an overall legislative mandate to remove the continual threat of termination of the trust to Indian Nations. This mandate is required to formally affirm the continuing U.S. responsibilities to preserve, protect, and guarantee Indian rights and property. This policy should not permit the liquidation of Indian lands and resources or terminate the trust relationship with any Indian tribe, but should establish a perpetual trust relationship.

10. An independent Indian agency to manage Federal funding and services as required to fulfill the trust responsibilities of the U.S. Goverment to Indian Nations is required. The independent agency would service the total 1 million Indian population needs whether they come from: (*a*) members of federally recognized tribes resid-

ing on or near the reservation; (*b*) tribal members wherever they reside; (*c*) members of all Indian tribes and communities; (*d*) all descendants of American Indians (including Alaskan Natives).

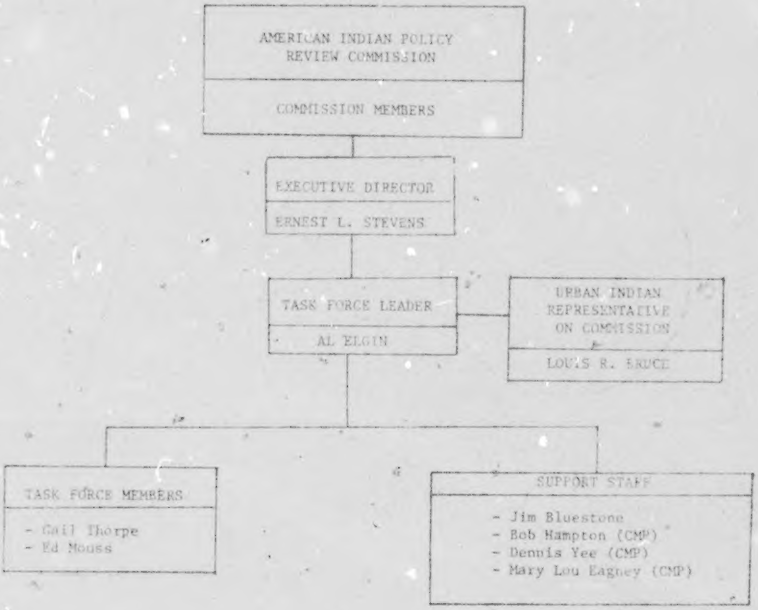
11. The Federal Government, preferably under the independent Indian agency jurisdiction, should develop a total Indian needs assessment every 5 years to determine policy formation and program development. Representation should come from: (*a*) members of federally recognized tribes residing on or near the reservation; (*b*) tribal members wherever they reside; (*c*) members of all Indian tribes and communities; (*d*) all descendants of American Indians (including Alaskan Natives).

12. Congress should mandate the Bureau of Indian Affairs to form a Council of Off-Reservation Advisers through a legally established referendum process under that jurisdiction, to develop immediate policy and program requirements that will be consistent with the need requirements under the $40 million appropriation for off-reservation Indians.

13. Congress should mandate the Indian Health Service to form a Council of Off-Reservation Advisers through a legally established referendum process under that jurisdiction, to develop immediate policy and program requirements that will be consistent with the need requirements under the $50 million appropriation for off-reservation Indians.

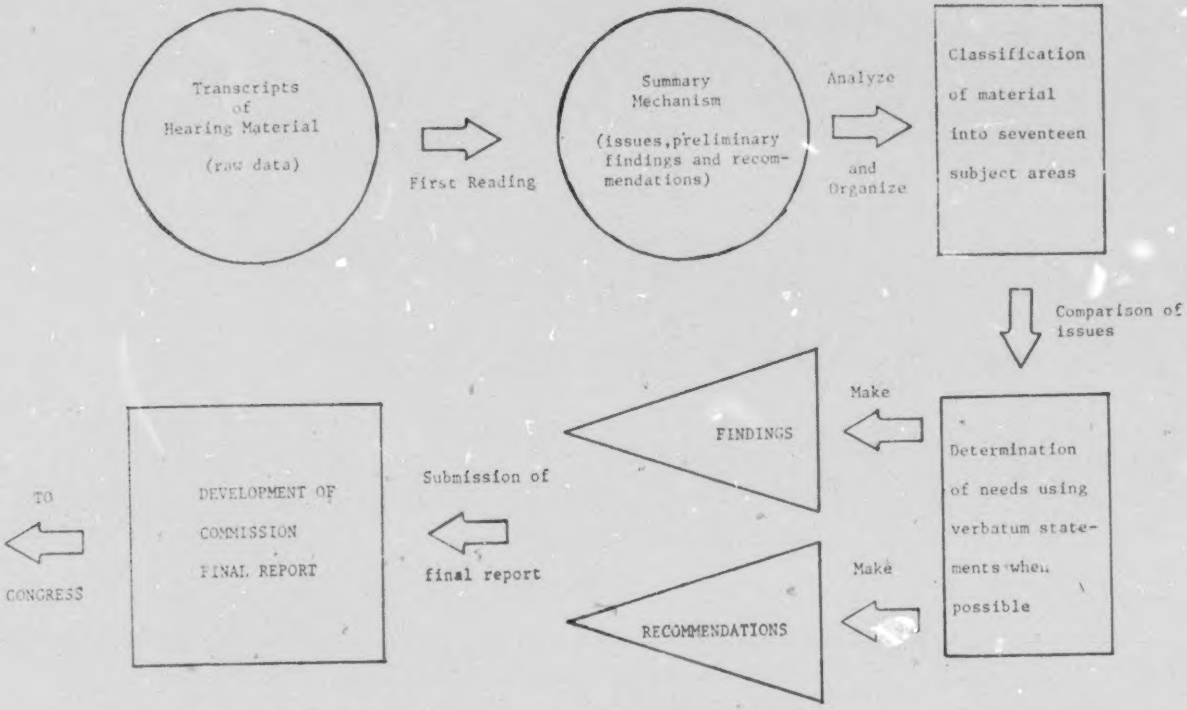
III. METHODOLOGY

ORGANIZATION OF TASK FORCE EIGHT


AMERICAN INDIAN POLICY REVIEW COMMISSION
COMMISSION MEMBERS
EXECUTIVE DIRECTOR
ERNEST L. STEVENS
TASK FORCE LEADER
AL ELGIN
URBAN INDIAN REPRESENTATIVE ON COMMISSION
LOUIS R. BRUCE
TASK FORCE MEMBERS
- Gail Thorpe
- Ed Mouss
SUPPORT STAFF
- Jim Bluestone
- Bob Hampton (CMP)
- Dennis Yee (CMP)
- Mary Lou Eagney (CMP)

p. 16 blank

Diagram of methodology used for study


Transcripts
of
Hearing Material
(raw data)
First Reading
Summary
Mechanism
(issues, preliminary findings and recommendations)
Analyze
and
Organize
Classification
of material
into seventeen
subject areas
Comparison of
issues
Determination
of needs using
verbatim statements when
possible
Make
FINDINGS
Make
RECOMMENDATIONS
Submission of
final report
DEVELOPMENT OF
COMMISSION
FINAL REPORT
TO
CONGRESS

This task force has relied primarily upon the data collected during the hearing stages of its lifespan to write the needs portion of this report. We have also done exhaustive readings of studies conducted by other Federal agencies, independent research institutes and works of Indian and non-Indian scholars to qualify much of the historical and legal sections of this report.

Hearing site visitations were determined by the research staff to provide the most Indian input from large urban Indian and rural nonreservation areas. The country was divided into geographic areas that allowed us to make logical choices on where to hold hearings. The map of the hearing sites, and the information page following, show the 12 hearing sites and the geographic regions covered by each visitation.

There are three primary sources of information which will be utilized to present findings and provide recommendations in this broad subject area. These sources of information are as follows:

(1) INDIAN ORGANIZATIONS

We have contacted all known urban Indian organizations to give each an opportunity to participate in the regional hearings that we conducted throughout the country. There was a total of 167 urban Indian organizations that we contacted in our data gathering efforts. The contribution of these Indian organizations is significant to the nature and extent of problems that Indian people encounter in their respective areas. Extensive questioning during the hearings allowed the task force staff to elicit from the witnesses a clear understanding of the issues relating to urban and rural nonreservation Indians.

Another methodology used to gather data was to provide to all Indian organizations questionnaires designed by our research staff to survey their organizations, identify trouble areas and to discover to what extent Indian needs are met. Information from these questionnaires was used to develop a national directory of Indian organizations appended as appendix B–1. The organizational questionnaire used by this task force is also appended as appendix A–2.

Determination of Indian organization and individual needs was accomplished by careful scientific analysis by comparative categorization of each subject area with each other. A precise account of these needs will be in the section "Social Needs Assessment."

(2) INDIAN PEOPLE

The task force hearings' primary goal was to obtain data about the major concerns that Indian individuals encounter within their respective regions. This information varied considerably in its substance, style, and subject areas. As expected, this data covered such a wide spectrum of concerns that we needed to develop a study format in order for us to logically and objectively examine and understand each issue. Our study format for examining the hearing transcripts of testimonies is summarized below:

1. Read the entire transcript to get a general feeling of the issues.
2. Extract data from each testimonial using the summarizing mechanism developed by the staff. This tool has proven very

successful in permitting us to break down each issue, recommendation or statement that pertained to the needs assessment portion of this study. The summarizing tool used is as follows:

Name of Witness
Subject of Testimony
Problems and Issues Defined
Conclusions and Recommendations
Task Force Review

(3) Next we organized the issues into 18 broad subject areas. This effort organized the data and allowed us to prioritize the subject areas by occurrence of mention by the total number of witnesses. These broad subject areas that we used to divide our summaries are listed below:

a. Employment related needs
b. Educational needs
c. Health—medical
d. Housing related needs
e. Alcoholism
f. Social services—general
g. Heritage and cultural awareness
h. Administrative needs
i. Facilities
j. Community acceptance
k. Economic development/betterment
l. Drug abuse
m. Legal related needs
n. Transportation
o. Youth—recreation
p. Day care
q. Advocacy—policymaking
r. Elderly

(4) After we organized the data, we wrote up the needs statement on each subject area, utilizing verbatim quotes when possible. We then based our findings on the issues that were organized in the 18 subject areas.

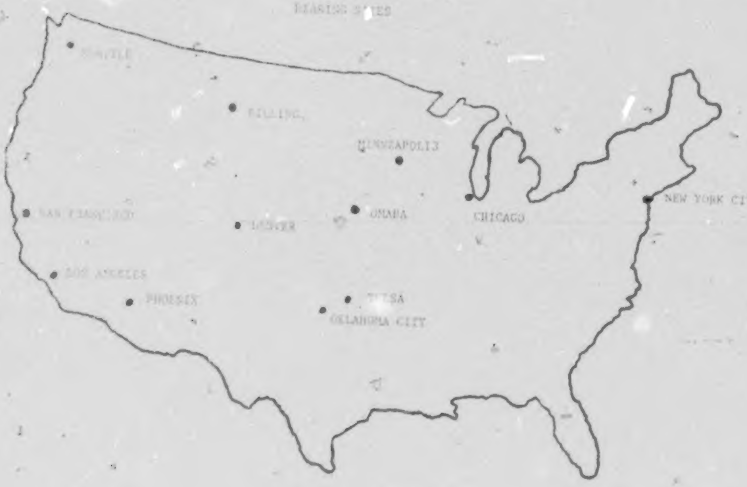
(5) Finally, we developed findings and recommendations from the needs statements.

Because of the very broad nature of this study, it was apparent that in order for this report to reflect the actual or real issues at hand, it was necessary that careful coordination exist at all times between us and the other task forces of the Commission. We have coordinated our efforts with the following task forces in order to enlighten ourselves and to avoid duplicity. Each task force with which we coordinated our efforts, and in what subject areas, is listed in the following manner:

Task force	*Subject areas*
No. 1—Trust Responsibility and Federal-Indian Relationship, including Treaty Review.	Treaties and Federal-Indian administrative policies relevant to our subject area.
No. 3—Federal Administration and the Structure of Indian Affairs.	Federal policies and procedures for delivery of services to urban and rural nonreservation Indians.
No. 4—Federal, State and Tribal Jurisdiction.	Issue of jurisdictional responsibilities for the delivery of social services to urban and rural nonreservation Indians.
No. 5—Indian Education	Federal and State education policies.
No. 6—Indian Health	Federal health policies and delivery systems.
No. 10—Terminated and Nonfederally Recognized Tribes.	To grasp the needs of nonfederally recognized tribes in urban and rural nonreservation areas.
No. 11—Alcohol and Drug Abuse	Federal alcohol and drug abuse policies.

URBAN-RURAL NON-RESERVATION

HEARING SITES


SEATTLE
BILLINGS
MINNEAPOLIS
SAN FRANCISCO
DENVER
OMAHA
CHICAGO
NEW YORK CITY
LOS ANGELES
PHOENIX
TULSA
OKLAHOMA CITY

URBAN AND RURAL NONRESERVATION TASK FORCE EIGHT SCHEDULE OF REGIONAL HEARINGS FEBRUARY 1976

Site	Date	Coordinator	Location/Contact person	Area covered
Phoenix	Feb. 9	Sid Beane, Phoenix Indian School, 4025 North 2d St., Phoenix, Ariz.	Phoenix Indian School; Gus Greymountain.	Arizona.
Los Angeles	Feb. 11	Lincoln Billedeaux, Indian Centers, Inc., 1127 West Washington Blvd., Los Angeles, Calif.	LAPD Auditorium, 150 North Los Angeles St.; Mike Lange.	Southern California and southern Nevada.
San Francisco	Feb. 13	Tom Phillips, San Francisco Indian Center, 225 Valencia, San Francisco, Calif.	Glide Foundation Auditorium, 330 Ellis St.; Tom Phillips.	Hawaii, northern California, and northern Nevada.
Seattle	Feb. 17	Greg Frazier, Seattle Indian Center, 2d and Cherry Sts, Seattle, Wash.	New Federal Building, 915 2d Avenue; Greg Frazier.	Alaska, Idaho, Oregon and Washington.
Billings	Feb. 19	George Hinkle, Montana United Indian Alliance, Post Office Box 786 Helena, Mont.	Eastern Montana College; Sybil Colliflower.	Montana and Wyoming.
Oklahoma City	Mar. 2	Mille Giago, Native American Center, 1214 North Hudson, Oklahoma City, Okla.	Vol-Tec Building, 4024 North Lincoln; Sammy White.	Arkansas, Louisiana, west Oklahoma, and Texas.
Omaha	Mar. 5	Eugene Crawford, Omaha Indian Center, Indian Association, 4436 8th Ave., Omaha, Nebr.	Legislative Chambers, Omaha Douglas Civic Center, 1819 Farnam; Eva Nichols.	Iowa, Kansas (Topeka and Kansas City), Missouri, and Nebraska.
Chicago	Mar. 9	Nancy Dumont, Native American Committee, 4546 North Hermitage, Chicago, Ill.	Nancy Dumont	Illinois, Indiana, Michigan, Ohio, and Wisconsin.
Minneapolis	Mar. 11	Ervin Sargent, Minneapolis Reg. National American Indian Center, 1530 East Franklin, Minnespolis, Minn.	Minneapolis Reg. National American Indian Center, 1530 East Franklin; Ervin Sargent.	Minnesota, and North Dakota.
New York City	Mar. 19	Mike Bush, American Indian Community House, 10 East 38th St., New York City, N.Y.	American Indian Community House; Barbara Namias.	Eastern States, Southwestern States.
Tulsa	Apr. 19	Leon Lusty, Tulsa Indian Youth Council, Inc., 716 South Troost, Tulsa, Okla.	Leon Lusty	Arkansas, Kansas (Wichita), and Oklahoma.
Denver	Apr. 21	Gary Kodaseet, Denver Indian Center, 2210 East 16th St., Denver, Colo.	Indian Center Auditorium, 1580 Gaylord Ave.; Gary Kodaseet.	Colorado, South Dakota, and Utah.

IV. HISTORICAL REVIEW

During the centuries of confrontation between Indians and whites, the Federal Government has attempted to resolve the conflict by two methods: Confinement on reservations or dispersal among the white population. The reservations, involving definite tribes and boundaries, have maintained their rights in a rather precarious way; by contrast, those individual Indians who have left the reservations, or who never received reservations (as in California), have been completely denied the doubtful assistance and protection of the Bureau of Indian Affairs. It is only very recently that special programs of assistance for urban Indians have been introduced, as a result of the partial recognition of their difficulties and the realization that other non-Indian programs are ineffective for them. These programs are a hopeful sign that the invisibility of urban Indians may yet be overcome, and that the Government may be increasingly willing to assist them, as it tries to reverse the indifference and cynicism of Federal policies toward the reservation that have resulted in the emergence of 500,000 urban Indians.

When a particular group of people becomes aware of the needs and experiences which distinguish it, it is natural that they begin to look to their history to understand their present situation more clearly. Recently, there have been a few efforts to describe the history of urban Indians and especially the single most important part of their history: the relocation program, which involved some 160,000 Indians. There is, however, no overview that conveys a feeling for the seriousness of the split between the Indian and bureaucratic viewpoints about urban Indians, and there is an accompanying absence of awareness that the Federal Government is itself responsible for the turmoil and difficulties of their situation. A review of urban Indian history needs to take into account the ways in which Federal policies have splintered Indian tribes and either forced or encouraged Indians toward off-reservation settings; it also needs to prove that the Government, motivated by a desire to be rid of the "Indian problem," has withheld essential services in an arbitrary fashion for at least 50 years since the problem was recognized in the first urban Indian hearings in 1928;[1] the grudging way in which the Government has recognized the necessity for at least limited assistance in its efforts to encourage Indians toward the cities requires some discussion; and finally, one crucial point needs to be emphasized in such a history: The Federal Government, in spite of all its hopes, has basically accomplished nothing more than a transfer of the crisis from the reservation to the urban setting, where the same problems of disorientation in white society, poor health, poverty, and limited opportunities for employment are compounded by the absence of the Federal support given to Indians on the reservations.

---

[1] U.S. Congress, Senate Subcommittee of the Committee on Indian Affairs Survey of the Conditions of the Indians in the United States. Pt. 2: Hearings in San Francisco and Riverside, Calif., and in Salt Lake City, Utah, 1928.

After the Government had succeeded in containing Indian tribes on reservations, the policies of neglect and assimilation were established almost immediately. Each policy, even the neglect of the reservations, was influential in bringing about the large number of urban Indians today. In those instances where there was some early effort at reservation development, the Indians were converted into day laborers, working for the small empires of the local Indian agency officials and thus, in these cases, too, there was a failure to establish a minimal economic security for Indians on the reservation. Some of the earliest "off-reservation" Indians, particularly in California, fled from these enclaves where they were kept in acute poverty to scatter among the white population or retreat into unproductive areas that were among the last to be settled by whites. The swiftness of the settlement of some of the Western States, a result of the gold rush and the economic boom, swamped the smaller tribes and led to the wheeling and dealing which eventually caused the refusal by the Government to ratify the treaties establishing some of the west coast reservations. The Indians had no place to go, and in these early cases there was no choice but to watch the cities grow up around them. Much the same thing happened to Indians on the east coast where inundation by white settlers and the removal policy left only isolated groups or individual Indians behind to encounter the growing cities. Throughout much of Indian history, the point to be made is that no significant system of economic and cultural protection was created to allow Indians the right to independence. They were coerced into a pattern of life which they did not choose, and their history is as much the history of their off-reservation and urban experience as it is the continuing problem and separation of the reservations.

To the U.S. Government, reservations were scarcely more than fragile bubbles which could be played with to suit its own purpose rather than places for the development of an independent culture. Even when an Indian nation, particularly the Cherokees, tried desperately to preserve its own culture by imitating many of the attitudes of the whites and seemed intent on establishing itself as a sovereign nation, the State and Federal Government combined to destroy that possibility. In many cases, reservations were viewed by white officials solely as detention camps, where the ways of assimilation would be taught prior to the time of dispersal among the white population. The termination of several reservations and the threat of further termination was a direct outcome of this attitude. Given this historical desire to be rid of the possibility of the development of strong reservation and tribal bodies, it is not surprising that the Federal Government's policies have contributed so much to the scattering of Indians throughout the population. What is particularly remarkable about this pursuit of assimilation, however, is the never-questioned feeling that complete assimilation is "just around the corner." Letters from agency officials in the 19th century report in optimistic terms that with another few years of development, the Indian farms would be indistinguishable from those of the whites. If there was some truth in these statements, another policy of the Government called the Allotment Act was sufficient to undo whatever progress had been made toward securing an independent Indian economy. It resulted in the eventual dispossession of untold numbers of Indians; one report estimated that some 100,000 descendents of Oklahoma Indians are landless as a result of the Allotment Act, and that many of them have drifted toward urban settings in search of work as a substitute for the land base which was taken from them.

If tampering with the reservations was an effective method for scattering the Indians, another way was through education in off-reservation boarding schools several hundred miles from the homes of the students. The sites of these schools were determined not merely by financial considerations of the Government, but by the conscious intention of forcing a separation between Indian parents and children and between Indian children and the idea of the reservation. The curriculum enforced white standards and prohibited the use of Indian language or such simple cultural expressions as Indian art. One of the most graphic studies of this problem, a novel called "The Enemy Gods" by Oliver la Farge, presents the education of a young Navajo at an off-reseravtion boarding school and indicates clearly the extreme difficulty that entire generations of Indian youth have encountered in trying to recover the ways of their tribes after their schooling; everything is reversed, their own gods have become the enemy gods, and it is easier for the children not to return. The use of schools not only geographically but ideologically is emphasized in painful detail by Colonel Pratt, the founder of Carlisle Indian School and author of the book "Battlefield and Classroom." For Colonel Pratt, the classroom, as the title suggests and as the book proves, was only an extension of the battlefield, with the weapons altered in nature but not in purpose. The pride with which Colonel Pratt reports the successful assimilation of Indians through the outing program (a policy of placing Indian students in white homes to perform menial labor) is one of the unpleasant parts of the book. This points out one general intention of the Indian boarding schools: Whatever training the Indians received was to be used in preparation for their entrance into white society. The issue of reservation versus off-reservation employment was important to the administrators of these programs, as is evidenced by the fact that statistics are frequently divided into these particular categories, and it seems that congratulations were in order when the off-reservation placements exceeded 50 percent of the graduating class.

The increasing number of Indians residing in off-reservation areas as a result of these policies was finally noticed for the first time in the early 1920's. The Meriam Report of 1928 devoted a long chapter to "Migrated Indians"[2] as a rather surprising addition to the Meriam report, there were also several hearings in California at this time that recorded far more effectively the essential problem of off-reservation Indians. The contrast between the findings of the Meriam report and those of the hearings is significant. The Meriam report gives evidence of having made a very superficial study of the problem and makes its worst mistake by failing to interview its Indian subjects. White employers were asked to state their views on Indian workers in terms of reliability, drunkenness, and aggressiveness, and we are told that the main feeling among Indians is represented by the following supposedly Indian quote: "If Indians are starving on the reservations, why don't they come to town?"[3] While it is impossible to accept this as a general current of feeling, Meriam's findings that all Indians in Los Angeles were adequately housed as of 1928 is even more absurd.[4] Meriam also has no objection to the living conditions of "the industrially housed Indians," a euphemism for the boxcars in which many Indians working for railroads were living. In the entire State of Oregon, the investigators were able to find only four off-reservation Indians, 50 percent of whom were indigent. The ridiculous points in this first study of urban Indians could be multiplied, but the more important point is the leading recommendation which Meriam derived from his findings. In the words of the report, no effort should be directed "toward building up an independent organization in such cities for aiding migrated Indians, but rather toward establishing cooperative relations with existing agencies which serve the population as a whole."[5] The evidence on which the report claims to base this recommendation is essentially nothing more than the assumption of assimilation which dominates the report and its interpretation of "facts." But it is this viewpoint which prevailed over Indian attitudes and needs and established itself as a landmark of a negative kind in the experience of urban Indians. The subsequent migration of Indians to the cities was to be a more painful experience as a direct result of the thinking underlying this recommendation.

---

[2] Meriam, Lewis. "The Problem of Indian Administration." The Migrated Indians. Chapter XII.

By contrast, the findings of the hearings in Riverside, Calif., revealed a far more convincing and far less optimistic picture. If urban Indians in the 1970's are frustrated by the problems of poverty and the Federal/State denial of services, and the hearings of the American Indian Policy Review Commission indicate that this is the case, then some attention should be given to these first hearings. For instance, some of the painful stories arising from confusion about off-reservation eligibility for services have been accumulating for decades since the 1928 hearing in Riverside, Calif., before a Senate subcommittee of the Committee on Indian Affairs. From this hearing, it became evident that the authorities and the Indians were equally mystified, but not always equally troubled, about the jurisdictional confusion. An Indian could be transported to several different hospitals and areas before he would be on a piece of land where he could receive emergency medical service as an Indian. The fluctuation in the quality of services for Indians from county to county also became apparent in the course of the hearing. Chance took the place of policy, but, in general, their off-reservation status left them almost totally deprived. One Indian summarized the situation: "On account of roaming around they sometimes light on a sport which is not what it should be, and they don't get help, you see. You have lots of those cases."[6] The problem of poverty, virtually dismissed by the chapter in the Meriam report, was brought into focus during the hearings in an unforgettable way. In retrospect, it is regrettable that the Government chose to base much of its off-reservation policy on the Meriam report rather than on the hearings. If the study of history has any power at all, it can at least observe exactly where some of the mistakes were made and bring home the awareness of how long those mistakes have been in effect.

---

[3] Ibid., p. 721.
[4] Ibid., p. 716.
[5] Ibid., p. 669.
[6] Ibid., p. 465.

The force behind the policy of assimilation, relying on allotment, dispossession, educational indoctrination, and the depreciation of off-reservation problems, provides more than a hint that the ideal Indian in the minds of many white people was to be a landless, increasingly urbanized figure who could be fitted somewhere into the bottom part of the economy in a way that would serve white interests. This "ideal" was defined very clearly in a lengthy memo from Commissioner Dillon Myer sounding the opening shot of the termination and relocation era. He notes the trend toward urbanization in America and the steady migration from rural areas to the cities since 1900; he continues by observing that the Indian migration has not kept pace with that of other communities, and that for their own good it is necessary that they be encouraged to be a part of the trend.[7]

A discussion of the historical background of relocation, describing the conditions under which some 160,000 Indians migrated to cities with Federal encouragement and limited assistance, inevitably divides into the opposing views of the Indians and the Government. The governmental interpretation of the "facts" is usually characterized by assimilationist thinking, which regards the urban migration of Indians and the Federal programs in support of it with optimism. Various writers, particularly non-Indians, such as Elaine Neils,[8] and James Officer,[9] basically follow the historical background and the specific programs with tolerant and uncritical attitudes that largely share the Government's outlook. Indian writers, however, have expressed a very different understanding of the background and the programs. They have been highly critical of the entire range of issues involved, and they have tended to regard the migration as a grim necessity, imposed on Indians by the Government's neglect of economic development on the reservations. In the past few years, a few excellent studies representative of the Indian viewpoint have been produced. Indian-directed studies such as the one by the National Indian Training and Research Center[10] are valuable for the firmness and clarity with which they convey their disagreement with the prevailing federal view.

Today there is need for an overview of the two viewpoints toward relocation and the split between them, particularly as it relates to the essential question of governmental services to off-reservation Indians. The attempt to organize and summarize the Indian criticisms of the relocation or employment assistance program was made somewhat difficult by the number and variety of objections scattered through the urban hearings conducted by the National Council on Indian Opportunity in 1969. But when these criticisms are understood, the issue of services to off-reservation Indians acquires a crucial significance; in addition, certain positive features of the urban Indian landscape, especially the Indian centers, occupy an essential place in the development of urban Indian history.

The specific circumstances which prompted the relocation program date back to World War II. While some 25,000 Indians served in combat and another 40,000 were involved in defense industries, officials in the Bureau of Indian Affairs were already beginning to worry about the difficulties that would be confronted by Indians upon returning to their reservations after the war. Indians, too, were worried. The result was a profound change of attitude regarding unfortunate conditions that had been endured for a long time on the reservations. In general, the war precipitated a crisis in Indian affairs; it had provided employment and income as well as a broader perspective for many Indians, particularly younger ones, and this came to a halt in 1945.

---

[7] Myer, Dillon, Department of the Interior memorandum, March 20, 1953.

[8] Neils, Elaine, "Reservation to City," University of Chicago, 1971.

[9] Officer, James, "The American Indian and Federal Policy," pp. 9–63. From The American Indian in Urban Society. Edited by Jack Waddell and O. Watson, Little, Brown, & Co. 1971.

[10] National Indian Training and Research Center, "Urban Indian Study: A Phoenix Urban Survey of Indian People's Opinions and Attitudes, Demography and Population Density," 1971.

The specific event that brought the new feeling of crisis to national attention occurred in the winter of 1947, during which the Navajos and Hopis were confronted with the threat of starvation by terrible blizzards. Following a major airlift, the Government reacted in the longer term with a 10-year economic development program and a theory of surplus Indian population on these reservations that was to become the source of the relocation program. The extreme poverty of the reservation combined with the disastrous winter seemed to confirm the view that the Navajo Reservation could not support more than 35,000 people, meaning that at that time there were some 20,000 Navajos who appeared to the Federal Government to overburden reservation resources. Since the Government had ignored the possibilities of economic development on the reservation for so long, it was perhaps inevitable that the idea of relocation would be posed as an official solution. "Planning in Action on the Navajo-Hopi Indian Reservations," a BIA pamphlet published in 1952, made the following comment—

> Steady amelioration of the present economic conditions can be effected by a well-fashioned program of off-reservation employment, coupled with an intensive program of job training and procurement.[11]

The shift to off-reservation employment was rapid and substantial. By 1951, over 17,000 Navajos were involved in off-reservation work with railroads and agriculture. Permanent communities in New Mexico and Arizona were established at varying distances from the reservation; a center was built in Gallup to encourage the migration.

The surplus Indian theory rapidly gained a wide audience. In a 1954 congressional report entitled "Survey Report on the Bureau of Indian Affairs" the theory had become a generalization—

> Most of the reservations are greatly overpopulated, and could not support the present population at anything approaching a reasonably adequate American standard of living. Past studies indicate that the resources of many reservations, when fully developed, could support no more than 60 percent of the current population, and the Indian population is increasing rapidly.[12]

In some instances, it appears that the Federal policy openly rejected the idea of reservation development in order to enhance this surplus of Indians. A particularly fine example is recorded in a law review article by Felix Cohen—

> Commissioner Myer's opposition to the rebuilding of the Papago Hospital—the only hospital on a 2,855,000-acre reservation, which burned down in 1947—and his closing down of small hospitals and clinics on various other reservations probably reflect the Commissioner's belief that Indians should not be encouraged to remain on the reservations and that better reservation health facilities would constitute such encouragement.[13]

---

[11] Bureau of Indian Affairs, "Planning in Action on the Navajo Hopi Indian Reservation," 1952, p. 32.

[12] U.S. Congress, House Committee on Interior and Insular Affairs, "Survey Report on the Bureau of Indian Affairs," 1954, p. 23.

[13] Cohen, Felix, The Erosion of Indian Rights, 1950–53: "A Case Study in Bureaucracy," 62 Yale Law Journal 348 (1953).

This background is important to remember, because it reveals the extent to which Indians were coerced once more into adopting an unfamiliar setting and way of life. To understand the splitting of Indians into two groups, one on the reservations and one in the cities, one entitled to services and one not entitled, depends in part on a realization that for many Indians there was no other choice. Whether relocated by the BIA program or on their own, the emergence of migrated Indians in sizable numbers off the reservation is not a sign that they have chosen to be assimilated.

In fact, the Federal decision to withhold assistance in what was called the direct employment program made it even more certain that this assimilation would not occur. The initial approach adopted by the Government for the relocation program was based on cost-effectiveness rather than on the preparation of Indians for the movement to off-reservation settings. The attitude that departure from the reservation entailed a severance from special Federal services was mirrored in the way the program was justified financially. The 1954 report has this observation—

> The Indian Bureau is expending for each Indian residing on or near the reservation annually as much as it would cost to assist an Indian to relocate. Also, many of those who have relocated increase their income to the point where in short time the income tax they pay would offset the amount spent on their relocation.[14]

The abdication of governmental responsibility, the loss of any sense of the trust status, is transparent in this cost-effective analysis of the program. But, at the time, this was the off-reservation counterpart of the wish to decrease services on the reservation, and both led to the termination policy.

The withdrawal of assistance went so far as to cause the rejection of proposals for vocational training during the first several years of the relocation program. The BIA, in its eagerness to expand the program, recommended funding for such training but the plan was defeated by Congress until 1956.[15] This made the program all the easier for the Government and all the rougher for the Indians. Consider its effect, for instance, on the Navajos at that time: With nearly half their available labor force residing off the reservation and furthermore denied access to any special vocational training, the relocation program for them was nothing more than the transfer of unskilled Indian labor at nearly no governmental cost to the very lowest paying position in off-reservation urban settings. When one thinks of the 17,000 unskilled Navajos working for a dollar an hour (or less) on railroads and farms for the development of non-Indian interests off the reservation, the Government's refusal to provide training becomes impossible to justify.

The first impulse toward providing special services for Indians intending to reside off the reservation was the passage of Public Law 959, otherwise known as the Vocational Training Act.[16] There was nothing particularly novel about the program itself; the Senate report recommending its passage observes that it would simply extend to Indians the same service already available to Americans in general.[17] The act was primarily a response to the failure of the early relocation setup; it was an effort to make the program more attractive, as a result of the realization that a lack of specific, employable skills and a lack of a sustained Federal assistance were major obstacles to Indians moving away. The report cites a lengthy Senate study made in the same year which severely criticized the relocation program on both of these points. Describing the program as "grossly inadequate" due to its lack of services, it went on to observe that "there has been, in the past years on the various Indian reservations, such an increase in the birthrate that the relocation program doesn't noticeably reduce the number remaining on the reservations." A further problem arising from the decision to deny all services to off-reservation Indians was the high percentage of those who rejected their new city environment in favor of returning home. With a 30-percent or higher rate of return on top of the other shortcomings in the program, the Government was finally compelled to seek some improvement in its strategy. The Vocational Training Act represented the compromise, the attempt to adjust a misguided program to the Indian reality that was undermining it.

---

[14] U.S. Congress, House Committee on Interior and Insular Affairs, "Survey Report on the Bureau of Indian Affairs," 1954.

[15] Officer, James, "The American Indian and Federal Policy."

[16] Public Law 959, (70 Stat. 986).

[17] U.S. Congress Senate Committee on Interior and Insular Affairs Senate Report No. 2664, "Relative to Employment for Certain Adult Indians on or Near Indian Reservation," 1956 p. 4.

It is doubtful whether this new legislation made much headway against the problems it was designed to combat; the hope that the training would enable Indians to establish more than a precarious foothold in the city and increase the percentage of permanent relocatees, when all other services were discontinued, was not entirely logical. In its favor, however, it can be said that the act established a pattern of gradual concessions to the idea of federal assistance for Indians off the reservation. Even though it was offered to Indians on the basis of their American citizenship rather than as part of the trust responsibility, and with the ultimate purpose of individual "termination" in mind, Public Law 959 can be regarded as a favorable precedent.

Though the Government was unwilling to commit itself in other ways to off-reservation Indians, it did devote some effort to a rather remarkable whitewash of the relocation program. In the year after Public Law 959 was passed, and for some of the same reasons that inspired the act, the Committee on Interior and Insular Affairs authorized a "Special Subcommittee on Indian Affairs" study entitled "The Indian Relocation and Industrial Development Program."[18] The report is so intent on making the relocation program more attractive that it is tantamount to a bureaucratic advertisement. It contains only a few mild criticisms of the program and it accepts the BIA's statistics and criteria for success without question. The action takes place in the relocation offices in Los Angeles and Chicago, with brief visits to a handful of Indians apparently selected by the BIA for the occasion. The report does admit that "time did not permit visiting sufficient homes to get a good cross-section of living conditions in the Chicago area."[19] It gives no evidence of having seriously discussed the program with Indians who have been involved in it, and it certainly made no effort to interview any of the Indians who decided that they would be better off in returning to the reservation. The entire report relies on the views of those working for the relocation offices or on lengthy quotes from non-Indian employers.

---

[18] See: U.S. Congress House Report of a Special Subcommittee on Indian Affairs of the Committee on Interior and Insular Affairs. "Indian Relocation and Industrial Development Programs." 1957.

[19] Ibid. p. 16.

As could be expected, the emphasis in the report is upon assimilation. Reassurances are given that there are few difficulties in placing relocatees; there are frequent examples of the rapport between Indians and their employers, resulting in an impression of overriding contentment with the work and the opportunities available. This overemphasis on assimilation made the report completely blind to whatever real problems relocated Indians might be experiencing. Would you like to hear its theory of Indian failure? This is it: "Some of course find city life too big, noisy, and exciting and fall by the wayside." [20]

In contrast to its general outlook, the subcommittee did incorporate a list of some 80 recommendations provided by "Indian organization leaders." It contained some of the most basic criticisms of the relocation program that could be made. Among them were the two following objections: (1) "Staff education of city relocation officers should include instruction that relocation is not intended to be a solution to the Indian problem." (2) "The development of an economic alternative to relocation for reservation Indians should be the governing goal of the Bureau of Indian Affairs." [21] The subcommittee accepted this later suggestion and devoted the final part of its report to the need for increased spending on reservation development. In general, however, there is a very obvious gap between the Indian view in its list of recommendations and the report's attitude toward relocation. The Indian view is critical and far more concerned with the elements of coercion and termination behind the program; the subcommittee view, as stated in its conclusions, is that the survey members "were pleased with the relocation services program as they saw it in the Los Angeles and Chicago areas." [22]

The Indian leaders' list is only a hint regarding the difficulties created by the program. More than 10 years had to go by before Indians in off-reservation areas were given an opportunity to express their reactions to the program in detail. The forum was provided in the hearings held by the National Council on Indian Opportunity at five of the major urban centers [23] and revealed how much the program, and the results of it in terms of the Indian situation in the cities, were a focus for controversy. When one confronts neither the reassuring viewpoint of the BIA nor the bland statistics, but the people themselves who are involved with the program, it becomes obvious how keenly, and in some cases, bitterly alive, were the feelings about the experience. By and large, the numerous criticisms and difficulties fall into three major areas: The lack of orientation in shifting from the reservation to the city; the very low quality of the opportunities for work; and the confusion as to where to turn for necessary services.

One of the essential failures of the program was due to the inability to understand both the difficulty and the importance of orientation. Where there was not a stubborn callousness about the fate of Indians in the cities, there was a mistaken optimism that underestimated the barriers that Indians would encounter. Several specific points can be identified where the process of transferral to the cities required a thorough review.

---

[20] Ibid, p. 14.

[21] Ibid, p. 18.

[22] Ibid, p. 19.

[23] National Council on Indian Opportunity, Hearings in Los Angeles, Dallas, Minneapolis-St. Paul, San Francisco and Phoenix, 1968–69.

The first of these is the question of the quality of the screening process. The BIA (and various documents in support of its viewpoint) maintain that there was a careful selection of candidates and that only those who seemed very likely to make a go of it were permitted in the program. But this is hardly substantiated by the testimony in the NCIO hearings or by the observations of individuals. Indians with only the most limited ability in English, having completed only a few grades of school, were not discouraged from the program, even when hardship was an inevitability. According to a story in the Los Angeles hearings, one Alaskan Native was encouraged to apply for the program, received a few months of training in automobile repair on top of his 3 years of formal schooling, and did not stand a chance of finding employment with any garage. After a few difficult months he begged and scraped together enough money to return home.[24] Another observer in San Francisco mentioned the many Navajo children who accompanied their parents in the move to the city and who had no familiarity with English. Other Navajos who had resided longer in the area, themselves struggling to piece together a living, devoted what spare time they had to introducing the children to English. With this disadvantaged beginning, and with the Government failing to extend any special services, many were not able to break through the cultural barriers.

Recruitment for the program was another problem. The BIA contends that there was a considerable effort to present an objective picture of the issues involved in urban migration. This intention, however, is somewhat deflected by their own manual, which presents an outline for an approach designed to encourage Indians to leave the reservations. Selections of photographs were biased toward successful Indians in the cities, reflecting the better Indian housing, the more favorable kinds of work and the higher wages that individual Indians or a few families had obtained. One BIA photograph of a group of younger Indians shows them standing in an agency office dealing with relocation; on a banner in large letters above their heads are the words: "New Horizons."[25] The manual stresses that the officials conducting the interviews and "counseling" sessions may caution Indians that alterations of life-style are to be expected, but there is no cause for alarm as differences are actually negligible. There is a constant current of this "double-talk," which makes one doubt that there was ever an adequate degree of caution in the program. Commenting directly on recruitment, one observer said this about the experience of Alaska Natives: "* * * for some reason or another, the Bureau in its employment or relocation program manages to get a substantial number of people by going into a village, in a matter of hours."[26]

A crucial part of the orientation process which was neglected was counseling. The service was understaffed and one of the most frequent complaints about it in the hearings focused on the length of the wait in the counselor's office, which was usually more than 3 hours. No special effort was made to find and hire Indian people whose background would enable them to relate with more understanding and whom the migrated Indians would be more likely to trust. Nor was the counseling that was available on the reservation directed toward giving accurate guidance or preparation to Indians leaving for the cities. In the various vocational training programs, there was a similar absence of skilled Indian counselors and the same long hours of waiting that discouraged many Indians from trying to make use of the service. The hope was that those in need of assistance would take advantage of the regular county or State services, but this was unrealistic in the light of the general reluctance to rely on non-Indian assistance. Accustomed to a previous and exclusive dependence on the BIA or on each other, there was no way that Indians could be quickly or easily oriented to an entirely new arrangement. As a result, deprived of the Bureau's assistance, they had only other Indians to whom they could turn in event of a need to find special information or discuss a problem. The relocation offices, with their limited counseling services, were not designed for any significant followup assistance. Thus, one of the areas in which substantial assistance could have been logically expected was denied to them.

---

[24] National Council on Indian Opportunity. Hearing in Los Angeles.

[25] Brophy, W. and Aberle, S. "The Indian: American's Unfinished Business" University of Oklahoma, 1966. Photograph opposite page 189.

[26] National Council on Indian Opportunity. Hearings in Los Angeles.

The ability to rely on other Indians, however, was undermined by the practice of scattering the relocatees rather widely throughout some of the largest cities. Given the fact that the number of Indians was small in comparison with the city itself, this process of separation was a simple way of hindering the formation of or the continuation of friendships among urban Indians. Several objections to this policy were ventured in the course of the various NCIO hearings. One speaker summarized the problem from the Indian standpoint: "In Los Angeles increasingly the attempt to spread them out into 10 or more communities has been so that they might become immediately assimilated * * *. The Indian feels isolated from his friends. As a result, the loneliness and frustrations of city life drive many back to the reservations or they accept immature means of solving their problems."[27] Some of the contradictions inherent in the BIA policy are nicely observed in this statement. The attempt to melt the Indians into their urban surroundings by making it difficult for them to reach Indian friends in distant communities sometimes had precisely the result which the BIA policy gradually sought to avoid: The return to the reservation.

Another feature of the relocation program that met with sharp criticism was associated with this scattering in its effect of leaving Indians isolated. It was the policy of placing them at immense distances from their reservations, so that they would be less likely to return. One BIA official, when asked, "Why do you send them so far away?" indicated what he feared would happen were they closer to home: "They would get homesick and would go back to visit their old neighbors on weekends."[28] The sizeable distances between the reservation and the job provided by the relocation program caused a nearly complete severance between Indians and their homes. The shortest distances of migration sponsored by the BIA were several hundred miles and extended upward to 2,000 miles. The absurdity of sending an individual or a family over some of the longer distances to obtain a chance to work in a generally low-paying position is too seldom mentioned. Another participant in the Los Angeles hearings had this to say: "You get placed on the job, and your first job doesn't work out, where are you? Several thousand miles from your home and broke." [29]

---

[27] National Council on Indian Opportunity. Hearings in Los Angeles. P. 251.

[28] Debo, Angie. "And Still the Waters Run." Princeton University Press 1972. p XXIV, preface by author.

This decision that Indians should be moved great distances for the sake of work was modified by Indian attitudes. The migration patterns evolved by Indians themselves have tended to take them no further from the reservation than is necessary to obtain basic work and housing. Urban concentrations of Indians in Minneapolis and Albuquerque are part of a migratory pattern that includes the reservation, so that there is a balance struck between on- and off-reservation life. Several studies [30] have examined this arrangement and have concluded that the ability to maintain close contact with the reservation while earning a living beyond its boundaries reflects an important development, because to some extent it combines the social and economic facets that have been split apart by the migration to distant cities. This arrangement is characteristic also of places like Rapid City, South Dakota and Duluth, Minnesota, where Indians are able to return more easily to their reservations for tribal ceremonies or for emergency medical services that they cannot receive in the cities. Members of the Mohawk and other New York tribes often establish themselves at somewhat greater distances, but they are still able to go back to the reservation without much difficulty if they wish. The question of distance is thus a variable, and it is unfortunate that the BIA adopted a policy of maximizing the distance for the sake of individual termination.

A second influence resulting from Indian feelings about the program was reflected in a report by a task force in 1961, which recommended the following: "Wherever possible, increased emphasis should be put on local placement * * * funds for providing necessary services to Indians being placed in communities close to the reservation should be available just as they are for Indians being transported to distant cities." [31] This recommendation did not seriously affect the established procedure, but it did indicate that once again the program was inflexible and out of step with what many Indians desired. This is one area where the Government gradually accepted the Indian viewpoint, not by modifying the program to allow shorter distances, but slowly recognizing the necessity of economic development on the reservations.

One of the worst ironies of the relocation program, following this frequently sizeable move to "New Horizons," was the neighborhoods and regulations to which Indians found themselves subjected. The New Horizons in fact were some of the most formidable ghettos in the largest cities. The housing arrangements by the BIA, excluding Indians even from the limited benefits of public housing, often involved jamming an entire family into a one-room apartment in a tenement with an unreasonably high rent being demanded. What is more, there were regulations by the BIA forbidding the free movement of relocatees and threatening them with a cancellation not only of the few basic services, but even of the training provided by the program. Here and there, in stories of experiences among urban Indians, one catches a glimpse of the disbelief and disgust which caused some of them to exit from the program and try some other place on their own. The practice of stuffing Indians into the ghettos aroused protest in the NCIO hearings: "To emphasize, we are very concerned about the Bureau's program of relocations which has substantially added to the unemployment and economic and social burdens in the ghettos of our large cities.[32] The criticisms of the neighborhoods in the NCIO hearings were especially bitter. The loss of contact with nature and the land, the difficulty of finding outlets for recreation, and the lack of places for socializing which resulted in an even more intense "gravitation of social life toward the bars," [33] were only a few of the many bitter objections to the urban ghetto.

---

[29] National Council on Indian Opportunity, Hearings in Los Angeles, p. 58.

[30] An observation in some of the studies conducted by The Training Center for Community Programs, University of Minnesota.

[31] "Report to the Secretary of the Interior by the Task Force on Indian Affairs," July 1961, p. 17.

Whether it was merely a mistaken assumption or a result of the drive toward termination, the philosophy of immediate assimilation was the BIA's basic policy toward urban Indians in all phases of its program except vocational training. Alaskan Natives were allowed a 2-week period for orientation in Seattle, after which it was felt that they would be sufficiently prepared for their new environment. Indians, some of whom had never left the reservation before, received a brief tour of Los Angeles or whatever city was their destination; a few instructions regarding "dos and don'ts" were added to complete the picture; then, often within the week of their arrival, the relocated Indians were placed in whatever opening happened to be available. Assistance from the Bureau was suspended following the first paycheck, and the elimination of health benefits connected with the Bureau often occurred before the individual was entitled to county health services as a resident. This rushed attitude toward assimilation only intensified the problems created by the belief that Indians would simply disappear in the cities. Arguing against this attitude that saw assimilation in terms of days or weeks, one speaker at the NCIO hearings offered this observation: "We need some organization, some group, be it ours or be it the Government, to help them through that first 5-year period.[34] A realistic appraisal of the barriers involved would have certainly supported this viewpoint, but Indians were not asked to contribute their opinion in the formation of policy.

In summary, the process of orienting Indians in their urban environments was much more likely to involve their disorientation. Efforts were made to encourage the migration of Indians by presenting the relocation program in a particularly attractive light, but these efforts lacked the substantial commitment that would have established Indians more securely in the cities. There was almost no attention given to assisting Indians in overcoming actual barriers. The separation due to language problems was not addressed by any identifiable program. The ignorance of where to look for important services is a problem that continues to this day. The shift from some of the most remote areas to the most densely packed cities proved to be another hurdle. The lack of workaday experience prior to arrival, the racial and cultural barriers and discrimination—all of these were ignored in the orientation process. In some respects, the orientation policies were designed to leave Indians unnecessarily isolated by scattering them at distances from each other and from their reservations. This was probably the most uncalled for part of the program, and it may have contributed more to the urban disorientation of Indians than any other single factor.

---

[32] National Council on Indian Opportunity, Hearings in Los Angeles, Calif., p. 186.
[33] Ibid p. 133.
[34] Ibid. p. 110.

All of this supposedly had a central goal—to give Indians the opportunity to work. Thus, it is necessary to review the Indian reactions to the work which they obtained in the cities. This task is complicated by the fact that the BIA gathered very few statistics regarding Indian employment, and records concerning the urban experiences of those who returned to the reservation were never kept. By ignoring the fact that at least 30 percent and perhaps upward of 50 percent became disillusioned and returned to their reservations, the Bureau's interpretation is automatically slanted in a direction more favorable than the program deserves. It also ignores those who have been caught midway between the reservation and the city, unable to find economic security in either place and left as perpetual migrants.

One issue that caused controversy in the NCIO hearings was the question of the quality of the vocational training. Without doubt, it enabled some Indians to acquire the education necessary for a career. But it offered a fairly narrow range of courses in the "service" occupations; it appears that there was a high concentration in a few areas and quite a number of graduates were unable to find work. Some of the problems were probably aggravated by the "minimum cost" approach. In the relocation manual, one finds the following guideline: "The Bureau is interested primarily in the approval of courses of training at minimum tuition costs." As a result, in spite of the regulations for contracting with schools under Public Law 959, some of the schools were not accredited. One person commented: "They are flooding the market with these young kids who cannot find jobs because they come from vocational training schools that are not State accredited, and they are winding up right on the streets."

One of the other factors that worked against the dependability of the program was the loss of funds part way through the training. The same speaker, after mentioning his efforts to aid an urban Indian girl trying to enter college, went on to say: "Her husband had been put in a vocation training course, sheet-metal. Anyway, they jerked him out of this course * * * after 6 months, and told him that they didn't have enough money to finish his training. They jerked him out and got him some little job doing some menial tasks, making about $1.50 an hour."[33] This individual then quit, found work that had better pay, and enrolled himself in another vocational course to complete his training.

Such a story is by no means unique, and it points out another of the Indian frustrations with the program: The problem not only of unemployment but of underemployment. This difficulty was the almost inevitable result of a seriously flawed program, and it could have been avoided only by an approach that was far more aggressive and imaginative than anything the relocation program offered. The prevalence of underemployment among Indians in the city is a fact of life that the recent flood of sociological literature on the subject has begun to document. During the Los Angeles hearing, one of the witnesses cited the following statistics, taken from information provided by the BIA itself: "The BIA for 1967 indicated that the average salary for men who received vocational training was $2.40 an hour which is lower than those who receive direct employment of $2.59."[36] Part of the reason for these poor results is that many of the types of work which the Bureau found for Indians allowed little opportunity for advancement. The alternatives in such circumstances were to return to the reservation or to exert oneself to obtain further training and a better place of work through personal efforts. But some Indians did remain at the same level of occupation and some of the remarks in the hearings were devoted to Indians who, after several years of work at a particular place, were still earning the minimum wage. Another influence was the attitude and the lack of opportunities with regard to higher education. It is unfortunate that no phase of the relocation program had anything to do with college. In fact, it was usually necessary for an Indian wishing to enter college to return to the reservation before there was a chance of qualifying for a scholarship. Educational opportunities for urban Indians were thus restricted to vocational training. This was another critical area in which the policy of excluding off-reservation Indians from special services worked to the detriment both of Indians and of the relocation policy. It forced the more talented Indians into occupations which they ordinarily would not have chosen. Another of the witnesses had this to say: "I have talked to several who have aspirations of being an engineer. I have talked to girls who want to become nurses, and in their training they are trained to be nurse's aides, or to be in some trade. In their feelings, as expressed to me, they would like to know why they are undersold, why, in their training, they are sent to a city where they cannot be trained for something in the college field."[37]

---

[33] National Council on Indian Opportunity. Hearings in San Francisco, p. 241.

A specific group among the relocatees that felt the full effect of underemployment was the larger families. These were not stopped by the screening process from moving to the cities, and the results were rarely satisfactory. They were left in an economic situation that was precarious at best, with serious difficulties never very far away. One Indian who spoke up in the hearings and who was especially aware of the spectrum of urban Indian frustrations made this comment: "In working with children, we have run into problems in their home life. The mothers and fathers, maybe both of them work, but they don't make but two bucks an hour, and there is about six kids in each family."[38] The first medical problems that required any followup were enough to send such families back to the reservation, or else leave them with essentially no money. Even if things went more smoothly than could be expected, there is still the question of whether the relocation program offered a meaningful improvement for Indians with large families and low-paying work. It is difficult to see what could be the incentive in moving with one's children to a poor section of a city, where every tradition would be different, where cultural isolation was to be expected, and where special assistance would be denied. The movement of these larger families only emphasizes the kind of poverty and economic coercion often involved in the decision to go to the cities. In the San Francisco hearings, one person made this comment about his own experience with relocation: "A week before, they came out and delivered my 2-week check and said: 'This is your fare.'

---

[36] National Council on Indian Opportunity, Hearings in Los Angeles, p. 252.
[37] Ibid. p. 102.
[38] Ibid. p. 89.

I was left stranded in Barstow with a family of nine."[39] Such an experience was unfortunately only an introduction to the problems encountered by the larger families.

One of the almost unavoidable results of the vocational training was that the work for which Indians were trained in the cities could seldom be used back on the reservations. The divergence between urban and rural occupations meant that the majority of skills acquired in the city would be irrelevant to the reservations. Supposing that an Indian developed a marketable skill but still did not like the urban environment, a decision to return to his tribe usually required the sacrifice of what he had worked hard to learn. Yet this was the kind of conflict in which Indians found themselves. The compromise was often to abandon a position in the city for a temporary stay at "home" and then return to the city in hope of finding another job or resuming the earlier one. In contrast to some of the optimistic statements by the Bureau, which described the skills and new experiences that the disillusioned relocatees brought back with them to the reservations, there was very little to justify this optimism. An Indian returning home was unlikely to have an outlet for his talents and thus would be forced back to an area where there was a demand for them. The difference between the kinds of employment in the two areas tightened the bond between the urban Indian and the city, but this was not something that was actively desired by Indians. As reservation development is pursued, however, there may be more room for certain urban skills and the gap may be narrowed.

Another factor related to the difficulties with employment was the insecurity of many of the positions. Since almost no Indians had attained positions of status in the cities, they were usually in marginal circumstances where they would be the first ones fired. One angry observer spoke of "very insecure jobs—jobs they would lose at the first opportunity."[40] The BIA Manual was adapted to a one-shot psychology and it lacks provisions for taking into account the precarious quality of much of the work. In some cases, the employment obtained by the Bureau was restricted to a temporary basis, so that the Indian would eventually have to drift from place to place. A glance at the "Indian Unemployment Survey"[41] of 1961 indicates that a position resulting from the relocation program generally did not last more than a year, with varying lengths of time between work. But without question, Indians in the principal relocation cities were in the most tenuous position and there was little that they could do about it.

The problem of losing employment altogether was compounded by the critical shortage of emergency funds for those who needed assistance immediately. The Indian centers during the 1940's, 1950's, and 1960's were invariably short of money, and the relocation office, one of the few other places with which the Indians were likely to be familiar, had next to no cash in reserve. The Bureau, as part of its coercive policy, had instituted the thoroughly unpopular policy of the "one-way ticket," so that an Indian who could no longer meet the financial demands of the city sometimes could not even get back to his reservation without a struggle. This meant that an Indian (and his family) could almost literally fall through the floor and never be heard from again. The NCIO hearings contain a number of brief stories about encounters between Indians, in which those who are somewhat more secure realize that the other person is in a desperate economic situation. There is a story of one family and a young Indian girl at a picnic; having seen her on other occasions, they noticed that she was wearing the same clothes and was cramming her pockets with sandwiches; after talking with her, they found she was without work, without any other change of clothing, and totally disoriented in the city. They took her to the Indian center and began by obtaining more clothing for her.[42] Another story of a young Indian man in similar circumstances describes how he proudly refused to accept any money from a well-intentioned Indian family and was arrested a few days later for theft.[43]

---

[39] National Council on Indian Opportunity. Hearings in San Francisco, p. 30.

[40] National Council on Indian Opportunity. Hearings in Los Angeles.

[41] U.S. Congress. House Committee on Interior and Insular Affairs. "Indian Unemployment Survey. Part I: Questionnaire Returns." 1963.

To conclude this section on the Indians' views of relocation, it would be appropriate to glance at those Indians who have perhaps criticized it most directly and who have been essentially ignored: namely, those who quit the program and returned to their reservations or went elsewhere on their own. References to this group are few and far between; they are nothing more than a brief and undiscussed statistic in the Bureau's files, while only a handful of studies attempts to consider their views at all. One writer, Joan Ablon, creates a "balance sheet" of the attractions and disadvantages of home and the city, and then comments: "It takes only a short time to activate the fever for home in the blood, and one may not stop to think clearly to remember or care that employment opportunities have not improved * * *"[44] Although brief, her remarks stress the fundamental importance of the ties to the reservation, the one essential factor which the relocation program seems never to have taken into account. Ablon also mentions that various studies indicated "in the early years of relocation the return rate was about 75 percent."[45] Another study, "Native American Families in the City," also devotes some attention to families who rejected the program and returned home. The authors took the time to interview these families and "learned about the hardships they faced." Layoffs and discrimination were among the reasons cited by the families for leaving the urban environment.[46] The invisibility of this particular group of Indians, those thousands who have quit the city and who yet cannot find economic security at home, highlights the problems in attaining a clear understanding of Indian needs and the programs or improvements that might be devised in response to them.

As a result of limited opportunities for employment combined with the feeling of disorientation and other urgent problems that the relocatees were not able to overcome, the question of services has been discussed intensively by urban Indians. Ever since Indians began migrating to the cities, they have experienced specific needs and appealed for certain Indian rights which they felt should be recognized. The response in non-Indian circles has been confusing or nonexistent or insufficient, and there has been a slow search by Indians themselves for the attainment of some kind of orderly provision of services.

---

[42] National Council on Indian Opportunity. Hearings in Los Angeles.

[43] Ibid.

[44] Ablon, Joan. "American Indian Relocation: Problems of Dependency and Management in the City." Phylon, p. 366.

[45] Ibid.

[46] Native American Research Group, Institute for Scientific Analysis "Native American Families in the City." 1975. Pp. 5–6.

The first point that needs to be considered is the way in which this question of services has been evaded, or else stated in a way that was not acceptable to Indians. As noted already, the BIA's attitude was that services could be suspended almost completely. When it became obvious that this was unrealistic, then it was felt that Indians could appeal for services as American citizens. In the controversy that has resulted, urban Indians have countered this with two arguments: (1) As Indians, they are entitled to special assistance, and (2) their programs must also be special in the sense that they are administered by Indians. The first of these points involves legal considerations discussed elsewhere; the second point belongs more closely to the historical background of urban Indians that is pertinent here. The NCIO hearings made it very clear that Indians were extremely critical of the lack of Indians to represent their interests and needs in local city governments. The complex process by which contacts are established and a satisfactory representation is achieved in a new setting was barely underway when the post-war situation rapidly increased the urban migration of Indians. For nearly 30 years since then, urban Indians have had to struggle not only for a minimal economic security but also for the Indian leadership that could obtain important positions and reflect Indian needs. It has taken a sizeable amount of determination to overcome the initial isolation and disorganization. The NCIO hearings give an impression that urban Indians had succeeded in establishing a few beachheads on various city boards and councils, but the emphasis is upon the need for improvements in liaison between Indians and the city government. There is a strong feeling in the hearings that Indians do not want the leadership and the services provided for them by white people. One staff member of the Sacramento Department of Social Welfare testified in the Los Angeles hearings: "Our experience has been that Indians tend not to participate in the programs that are so often available—preferring Indian programs."[47] In this respect, the goals and experiences of urban Indians are a part of the more general current of feeling that has led to the establishment of Indian desks in federal agencies and the policies of self-determination.

While many studies could be cited[48] to prove that urban Indians have needs that are at least as urgent as any other identifiable group, the irony remains that their participation in service programs continues to be less than statistics would warrant. One individual who testified at length on urban Indian health volunteered this observation: "I read a report furnished to me in advance from the California Public Health Service that the percentage of Indian women who do not get prenatal care is something like 28 percent compared with the overall Los Angeles area, which is something like 8 percent." The speaker concluded: "The programs have to be geared especially for Indians."[49] Some of the reasons for this Indian noninvolvement in programs not designed directly for them are suggested by another observer:

---

[47] National Council on Indian Opportunity. Hearings in Los Angeles. P. 170.

[48] 1) Chandhuri, Joyotpaul. Urban Indians of Arizona—Phoenix, Tucson and Flagstaff. Urban Institute of Government Studies. University of Arizona. 1974.
2) Native American Research Group. Institute for Scientific Analysis Native American Families in the City. 1975.

[49] Op. Cit. p. 65.

"(Urban Indians) are either mistrustful of or lack knowledge of the services of Government agencies and so, in crisis, turn to friends, church groups, or Indian centers for assistance; readopt a nomadic pattern of life; or return to reservations."[50]

As one aspect of the pursuit of assimilation, the idea that services should be rendered to Indians solely as citizens definitely has its shortcomings. These shortcomings are brought to light especially by programs in which Indian participation falls below the average for the area. The solution to this difficulty does not appear to be simply an intensified campaign to distribute information about available services. The more promising approach, suggested by the NCIO hearings, is to maximize Indian involvement in programs for Indians themselves throughout urban settings. It can be expected, however, that the historical conflict between the government's desire to convert Indians into the mass of citizens and the Indians' desire to retain a separate identity will continue to cause problems by reducing the quality of services that are offered.

In certain issues, such as legal services to urban Indians, there has been some admission that special questions are involved and that there is a need for a special service to counsel Indians. The inclination of urban Indians to accept a damaging verdict rather than exert themselves to fight it was a topic discussed in the NCIO hearings.[51] Whereas a white person would fight to the last inch to protect his reputation, an Indian was often less motivated to do so, partly because he was fatalistic about the white man's system of law, partly because he did not really understand the harm that could be caused by an unnecessarily harsh verdict. This is one specific area in which there has been a demonstrated need for special programs and where it is misguided to regard Indians solely as citizens.

A further aspect of the problem with services has been particularly frustrating. An urban Indian or group of Indians might organize "good projects that seem deserving of support" but there is then no idea where to look for assistance. The difficulty in one instance was that after having organized a large urban Indian recreational group, the leader did not know how to go about obtaining better and more dependable facilities.[52] The lack of experience in grantsmanship was a general difficulty during the first decades of Indian experience in the cities; it is an area in which there has been a considerable increase of skill and success during the past few years.

Probably the single most important source of assistance for urban Indians has been the Indian centers. Having lost the unity provided by the tribe, Indians have had to develop these centers as places where their needs are represented. Some of the centers have evolved from very small gatherings for recreational purposes decades ago into many-sided operations capable of sustaining programs in education and vocational training, defense of Indian rights against unscrupulous landlords, counseling, various kinds of entertainment, and provision of emergency relief. There can be no doubt that the Indian centers are a firmly based and creative response to the Indian frustrations with their off-reservation and urban environments. The Talking Leaf, a newspaper published by the Los Angeles Indian Center, made this comment in presenting a history of the center:

---

[50] Ibid. p. 190.
[51] Ibid. p. 108–9.
[52] Ibid. p. 190.

> By 1969, when the relocation program, termed a gross failure, was drastically reduced, the result was a widely dispersed Indian community typified by high unemployment, severe educational deficiencies, and various other social ills . . . The growing concern for Indian problems in Los Angeles prompted the Indian Center to embark on a plan to meet these problems . . .[53]

The same response has been characteristic of dozens of other cities and off-reservation areas where Indians have felt an acute lack of representation.

Anotner specific example illustrating this creative response to frustration is offered by the "Council of Three Rivers American Indian Center" in Pittsburgh. Organized in 1970, it resulted from discussions between "two Native American families" about the circumstances of eastern nonreservation Indians as . . . being dispersed and isolated, being denied native birthrights, being discriminated against . . . The first newsletter, describing the incorporation of the center and its search for funding, goes on to observe—

> Although many Indians reside in Pittsburgh, Allegheny County, and surrounding counties, there was no structure whatever for Indian advocacy, communication, protection of rights, and maintaining identity as a people.[54]

Even the more recently established centers present an ambitious range of services and objectives, which they too often must sustain on a "shoestring budget, relying on chance donations and volunteer work while being hampered by frequent changes of leadership. For any number of reasons, individual centers may expand or fall apart, but it is important to realize that the majority of the centers, regardless of their size or duration, are attempting to provide valuable resources on an Indian basis to people who often are inadequately assisted through non-Indian channels. To the typical observer, detached from Indian affairs, a particular center may appear rather accidental but the individual centers are all part of a pattern of response that needs to be encouraged.

Indians have come to the cities in substantial numbers because of the acute problems of the reservations, but many of them have not been able to find security either in the city or on the reservation and they are really at home nowhere. But the Federal Government, by its own policies and programs, has been directly or indirectly responsible for the migration. Where it was directly responsible through programs that encouraged the migrants, it has failed to provide adequate assistance, with the result that many Indians hve been left as isolted individuals or families in the midst of the ghettos. There have been efforts to increase this assistance, notably in the Vocational Training Act of 1956, but these efforts have been based more on responses to an emergency than on a genuine recognition either of Indian needs or rights. As a result, services have been consistently inadequate.

In reviewing the history of the general problem of services to off-reservation Indians, it has been evident at least since the urban hearings of 1928, that the prevailing policy has been to deny services; furthermore, the Government felt that one way to reduce and then cancel its commitment to Indians has been to attempt to melt them into the cities. This policy and the limited assistance essentially designed to encourage Indians to leave their homelands have done little, if anything, to alleviate Indian needs. The Government has simply transferred the crisis from one location to another, from the impoverished and undeveloped reservations to the perhaps even worse conditions of the poorest parts of the cities. The migration has not brought even moderate economic well-being to the majority of migrated Indians, and the relocation program, used by the Government as a method of terminating its trust responsibility, has been a part of a prevailing attitude that must be reviewed and rejected in order to clear the way for a fairer representation and response regarding urban Indian needs.

---

[53] Los Angeles Indian Center, "Talking Leaf," February 1975.
[54] Council of Three Rivers Newsletter, Vol. I., No. I.

The argument in favor of providing special programs of assistance to urban Indians goes in two directions. It can be stated on the basis of specific needs and on the basis of unique Indian rights. The argument that deals with Indian rights in off-reservation settings is wrapped in a great deal of legal controversy and it will undoubtedly require a number of court decisions or legislation before the question is settled. By contrast, the issue of needs is immediate and undeniable. Regardless of how the legal argument is resolved, the Government is still confronted by the problem of recognizing that the relocation program and the undeveloped reservations have resulted in the emergence of some 500,000 nonreservation Indians whose needs are not being met for many reasons by existing agencies. It must decide the best way in which a program can be established and operated to insure that these needs are not ignored.

The Government has committed itself no further than to say that [illegible] will provide services on the basis of citizenship, thus regarding Indians in the same light as other Americans. This is perhaps the principal attitude, itself a product of the termination era, that must be rejected by the Government before a successful program of assistance to urban Indians can be established. It has been shown that urban Indians do not avail themselves of non-Indian programs and that they have tended to remain an invisible minority, holding less power and receiving less in the way of assistance than their numbers would warrant. In spite of the mistaken belief that urban Indians are an assimilated, undistinguishable group, many of them have retained their tribal identity and the need for programs that are specifically designed for Indians. The fact that there are identifiable groups of Indians in the cities, groups which in many cases are unified and willing to demand services from the Government on the basis of their Indian identity, is a phenomenon which the Government probably never expected. This is a testimony to their determination, and it will certainly to be of benefit to urban Indians in their continuing effort to improve the prevailing federal attitudes.

LEGAL REVIEW

It is not the intention of this task force to formulate an overall definition for the federal trust responsibility to Native Americans; nor is it our intention to examine indepth the various interpretations which have been placed on the concept by the courts, the Federal executive agencies, U.S. Congress, and many scholars and Indian leaders since the actual term was first introduced in Indian affairs in 1831.[1] To do so would duplicate considerably the efforts of task force No. 1 (trust responsibility and Indian relationship) and others in this Commission.

What the following discussion does do, however, is to examine briefly the genesis of the concept of trust responsibility, its scope with respect to nonreservation Indians, and how the concept, plus statutory law, has been interpreted to largely exclude nonreservation Indians from its protection and services. We will attempt to demonstrate that such exclusion does not follow from any careful analysis of the legal requirements, but rather emanates largely from the perceived practical considerations and the attitude that "it has always been done that way."

The precise origins and nature of the trust relationship between Indian tribes and the Federal Government continue to be rather vague. At various times its origin has been identified as treaties,[2] the Indian Trade and Intercourse Acts,[3] the U.S. Constitution,[4] and U.S. Supreme Court cases.[5] Its nature has been variously described as "resembling" a guardianship,[6] and absolute duty to Indians,[7] the "moral obligations of the highest responsibility and trust,"[8] "duty of protection,"[9] and many others. In light of the overall significance of the concept in Federal Indian relations, there are surprisingly few U.S. Supreme Court cases which directly examine the trust relation and, in fact, in recent years the courts have been seemingly reluctant to deal with the issue in specific terms.

The absence of careful examination of the trust relationship is apparent in spite of the explosion of Federal litigation in Indian law within the last 15 years. Most of those cases turn on issues relating to statutory or treaty interpretation and administrative discretion, not questions directly relating to defining the trust responsibility.

The first judicial decisions which discussed the Federal trust responsibility were, of course, *Cherokee Nation* v. *Georgia*[10] and *Worcester*

---

[1] See Cherokee Nation v. Georgia, 30 U.S. 1 (1831). Also app. A of this report for list of Federal cases which discuss the Federal trust responsibility.

[2] *Seminole Nation* v. *United States*, 316 U.S. 286 (1942).

[3] *Passamaquoddy Tribe* v. *Morton*, F. 2d (Dec. 23, 1975).

[4] U.S. Const., art. I, sec. 8, ch. 3, cited in *Cherokee Nation* v. *Georgia*, 30 U.S. 1 (1831).

[5] See *United States* v. *Kagama*, 118 U.S. 375 (1886). R. Chambers, Judicial Enforcement of the Federal Trust Responsibility to Indians, 27 Stanford L.R. 1213 (1975).

[6] *Worcester* v. *Georgia*, 31 U.S. 515 (1832).

[7] See L. Sclar, Participation by Off-Reservation Indians in Programs of the Bureau of Indian Affairs and the Indian Health Service, 33 Montana L.R. 187 (1972).

[8] *Seminole Nation* v. *United States*, 316 U.S. 286 (1942).

[9] *United States* v. *Kagama*, 118 U.S. 375 (1886).

[10] 30 U.S. 1 (1831).

p. 44 blank

v. *Georgia*,[11] the two Supreme Court cases which stand as a watershed for much of the subsequent Federal case law in Indian affairs. From these cases the terms "domestic dependent nations," "sovereignty," and "guardianship" became major touchstones in describing Indian tribes and their powers.

Despite the confusion and conflicting notions of what the trust responsibility is and—perhaps more importantly—its breadth of application in terms of Government actions, there is little disagreement today that it charges the Federal Government with a duty to protect Indian lands and natural resources. This includes but is not limited to tribal lands,[12] trust monies,[13] water resources,[14] and individual Indian lands.[15]

What is not so clear from court cases, however, is whether the trust responsibility also encompasses a duty—independent of specific treaty provisions, agreements, or federal statutes—to (1) provide Government services and if so, (2) whether such a duty extends to tribal members who live off the reservation on nontrust lands.

The Department of Interior apparently considers the first question to be largely answered. For example, in U.S. Senate hearings in 1973,[16] then-Assistant Secretary of Interior, John H. Kyl, stated that:

> As you know, the U.S. Government is charged with a trust responsibility with regard to Indians. This term is often misunderstood. It applies to resources, not to persons. This trusteeship is tied to the protection, preservation, and development of tribal and individual Indian resources, such as land, water, fishing, and hunting rights, mineral development, and timber.
>
> This trust responsibility is frequently compared to the duties of a private trustee, such as the administrator of an estate. But the analogy is faulty because of a unique feature in the U.S. Indian trust responsibility; the assets of this trust must be managed and administered with the consent of the beneficiary—that is, the tribe or individual Indian.

Moreover, the current Bureau of Indian Affairs manual containing the mission and functions for the Office of Trust Responsibilities sets forth the three interests of the office: (1) Rights other than civil rights (listed as grazing, water, hunting and fishing, land claims et cetera): (2) natural resources (irrigation, agriculture, forestry, et cetera); and (3) financial assets (identified as management of trust funds).[17]

While no one can question that these areas are a legitimate part of the corpus of the trust, one can rightfully question the statement that these are the only subjects of the trust. No judicial decision, no constitutional provision, no act of Congress, and, as far as we can determine, no Executive order provides that the Federal trust responsibility for Indians can be faithfully and completely carried out solely by assisting in the preservation and protection of Indian lands.[18]

Because of the importance of his land to the Indian, it is perhaps appropriate that the Government's principal concern in executing its trust responsibility be that of protecting land and its resources. But there is nothing in the law nor history which compels that this is the only concern, and this task force submits that the federal duty toward Indian tribes, viewed with an historical perspective, is broader than that.

---

[11] 31 U.S. 515 (1832).

[12] *United States v. Creek Nation*, 295 U.S. 103 (1935).

[13] *Manchester Band of Pomo Indians v. United States* 363 F. Supp. 1238 (N.D. Cal. 1973); *Seminole Nation v. United States*, supra.

[14] *Pyramid Lake Paiute Tribe v. Morton*, 354 F. Supp. 252 (D.D.C. 1972).

[15] *Naganab v. Hitchcock*, 202 U.S. 473 (1906).

[16] U.S. Congress, Senate Committee on Interior and Insular Affairs, Subcommittee on Indian Affairs, 93d Congress, 1st sess. on S. 1012 and S. 1339, May 7 and 8, 1973. P. 31. Washington. U.S. Govt. Print. Off., 1973.

[17] Bureau of Indian Affairs Manual, section 1.2 (updated).

[18] Lands in this sense would include the natural resources and the trust funds which flow from the land, either in royalties and leases or judgment claims.

In *Cherokee Nation* v. *Georgia*,[19] Justice Marshall stated that the relation of the Indians to the United States "* * * resembles that of a ward to his guardian. They look to our Government for protection * * * appeal to it for relief of their wants * * *"[20] In the same case, Justice Thompson wrote that the duties assumed by the United States under treaties are not "* * * gratuitous obligations. They are obligations founded upon a consideration paid by the Indians, by cession of part of their territory. And if they, as a nation, are competent to make a treaty or contract, it would seem to me, to be a strange inconsistency to deny to them the right and the power to enforce such a contract."[21] More than 50 years later the Supreme Court stated again that: "These Indian tribes are the wards of the Nation. They are communities dependent on the United States. Dependent largely for their daily food. Dependent for their political rights. They owe no allegiance to the States and receive from them no protection. From their very weakness and helplessness, *so largely due to the course of dealing of the Federal Government* with them and the treaties in which it has been promised, there arises the duty of protection and with it the power."[22]

Thus, in the *Kagama* decision, the Supreme Court was acknowledging that the Federal Government itself played a very significant role in the continuing push to divest the Indians of their lands and to dissolve the tribes as political entities. Their tribal economies had been largely destroyed, their numbers decimated by wars and white-introduced disease,[23] their leaders had been killed and ailed, leaving them as "communities dependent on the United States." From these circumstances arose the "duty of protection."

The *Kagama* decision, however, and others which relied on it[24] should not be read as solely confirming the power of the Federal Government to legislate in Indian affairs, and more specifically to prosecute Indians in Federal courts under the Major Crimes Act.[25] To do so would be to say that the Federal Government—to the exclusion of the States—has the exclusive power to regulate Indian tribes, to control the use and ownership of their property, to provide or refuse to provide them needed services. The Court was clear that it was not just discussing the power of the Federal Government, but rather a duty also. A duty to protect the welfare of the tribes. But protecting them from the States would indeed be a hollow victory if the Federal Government refused to offer them the assistance necessary to rebuild their economies and improve their health and education in light of modern-day realities.

The Federal courts have not yet held that the Federal Government has an affirmative duty to provide services to Indians other than those services concerned with land and resource management or those founded on statute, treaty, or agreement. The only case which has directly addressed the question,[26] concluded, with very little explanation, that there is no such independent duty. That court also stated, however, that the trust responsibility of the Federal Government must be founded on specific treaties, contracts or agreements, and that is not a correct reading of the law.[27] Moreover, the principal thrust of the opinion was limited to a discussion of the jurisdiction of the Indian Claims Commission.

---

[19] 30 U.S. 1 (1831).
[20] Id. at 17.
[21] Id. at 17.
[22] *United States* v. *Kagama*, 118 U.S. 375, 384 (1886) (emphasis added).
[23] See "Bugs Bit What Bullets Bypassed in Bygone Battles," Smithsonian Magazine, May 1976–77.
[24] E.g., *Lone Wolf* v. *Hitchcock*, 187 U.S. 553 (1903).
[25] 18 U.S.C. section 1153 (1970).

What the court was apparently unprepared to do was to recognize such a duty as implied from the entire body of treaties, agreements, contracts, congressional acts, representations, indeed all the formal contracts between the United States and the Indian tribes. Clearly the duty is explicit in certain cases where services are promised by specific treaty or statutory provision. But to imply a duty on the part of one contracting party is a common precedent in American jurisprudence, particularly when the court recognizes unequal bargaining power between the parties.[28] Moreover, the courts have frequently not hesitated to prohibit the Government from denying social services after it undertakes to provide them to a class of people.[29]

If one examines today the benefits which the American colonists received from tribes, there can be no doubt that the consideration they received in exchange for any duty to provide services was ample. This Nation could probably not have been born, let alone expand and enrich itself as it did, without the helping hand and enormous land grants extended by many of the indigenous Indian tribes. Surely the provision of some measure of lasting and reasonable services was implied in these transactions, particularly when the bargaining power was so one-sided. If our conscience can be "shocked" by the unfair dealings of an automobile dealer in selling a defective car to a customer and an implied warranty of suitability can be found in the transaction,[30] then surely it is not an overly dramatic step for our conscience to be so shocked by the "dealings" between the United States and the Indian tribes that we can imply a duty to provide services to those Indians.

But it is the position of this task force that we should not wait for the Federal courts to make such a finding, if indeed they ever do. Because of its plenary power in Indian affairs,[31] the Congress should rightly clarify the Federal Government's trust responsibility. Such clarification should set forth the principle that the responsibility in its broadest sense runs from a Government to a people, who are organized into self-governing tribes. Thought of in this context, preservation of Indian lands is not the sole function or rationale for the trust relation. Rather the rationale is to assist a people in restoring their economic and social self-sufficiency.

---

[26] *Gila River Pima Maricopa Indian Community v. United States.*, 427 F. 2d 1194 (Ct. Cl.), cert. denied, 400 U.S. 819 (1970).

[27] See *Cherokee Nation v. Georgia*, 30 U.S. 1 (1831); *Worchester v. Georgia*, 31 U.S. 515 (1832); *United States v. Kagama*, 118 U.S. 375 (1886).

[28] For example, the legal doctrine in product liability cases where the Seller is held to an implied warranty of suitability is entirely a creature of judicial construction. See *McPherson v. Buick Motor Co.*, 111 N.E. 1050 (1916). Likewise, the doctrine of implied warranty of habitability in property law. See E. H. Rabin. "Fundamentals of Modern Real Property Law." Mineola, N.Y. Foundation Press, 1974, p. 1177 and cases cited therein.

Furthermore, in its relations with Indians, the Federal Government is more than just a contracting party. It has "moral obligations of the highest responsibility and trust." *Seminole Nation v. United States*, 316 U.S. 286, 296–97 (1942).

[29] *Goldberg v. Kelly*, 397 U.S. 254 (1970). G. Hall. Is There A Constitutional Right to Adequate Medical Care? American University Law School, January 1972 (unpublished manuscript).

[30] Supra, note 28.

[31] *Lone Wolf v. Hitchcock*, 187 U.S. 553 (1903). See Cohen, Handbook of Federal Indian Law, 89–93 (1942 Ed.)

Although we are saying that there is—in the trust responsibility of the United States—an implied duty to provide services to Indians, we are not saying that this need be absolute. The precise character of the services, the exact sum of monies appropriated, the details of the delivery system may be delineated by the Congress—but the legal duty to deliver is constant. With its emergence, the benefits which flow from the duty become contractual obligations—not gratuities any more than workmen's compensation benefits, social security, or health insurance benefits are gratuities to the qualified recipient.

Responsibility to Nonreservation Indians

It might be reiterated here that the Federal trust responsibility runs from the Federal Government to the tribe. But the tribe as an entity does not exist without its people. Thus it can be said that the ultimate beneficiary of the trust is the individual Indian as a member of his tribe.[32] This is obviously true, for example, when the Federal Government acts to protect an individual Indian's land from being taxed by the state.[33] It is also true, however, when action is taken to protect a tribe's water resources on the reservation although many of that tribe's members may not live even near the reservation. Individual Indians, including most of those living in urban and other nonreservation areas, generally identify themselves in the context of their tribal affiliation.

Probably few, if any, Federal administrators or legislators would disagree with the above comments. With remarkable tenacity most tribes continue to survive as governmental and cultural entities; and most Indians continue to maintain ties to their respective tribes, despite the Federal Government's many attempts to discourage this cohesion.

Where the number of dissenters increase, however, is when it is suggested that the Federal Government's trust responsibility applies to tribal members living off the reservation as well as those on. This dissent results partially from the fixed thinking predominant in Government that the Indian trust equates with land and nothing more, and partially from the mistaken notion that if an Indian leaves his reservation it is with a conscious understanding that he is forsaking his tribe and is embarking upon the road to assimilation. As pointed out elsewhere in this report, nothing could be farther from reality. More often than not the individual Indian leaves the reservation (if indeed, he still has one to leave) because he cannot find a job there, or decent housing, or a quality education, or any number of other reasons which have little to do with any decision to abandon his Indian heritage and embrace the values of the dominant society.

The point to be made here is that the overwhelming majority of Indians in this country continue to be tribal members, regardless of where they live and regardless of whether or not their tribe is recognized by the Federal Government.[34] The Federal Government's obligation should extend to them as well as their reservation brothers for there is no sound legal or policy reason to discriminate against them.

---

[32] See *United States* v. *Holiday*, 70 U.S. 407 (1865); *United States* v. *Forty-Three Gallons of Whiskey*, 93 U.S. 188 (1876).

[33] E.g., *Board of County Commissioners* v. *Seber*, 318 U.S. 705 (1943); *McClanahan* v. *Arizona State Tax Commission*, 411 U.S. 164 (1973).

No court, no general act of Congress, certainly no constitutional provision provides that the Government's special responsibility to the Indian people stops at the reservation gate. The concept of trust responsibility is most often applied in the context of recognized reservation Indians, but several court decisions have not found that to be necessary to recognize the Government's duty. For example, to benefit from the federal responsibility to protect trust lands, the individual Indian need not reside on a reservation;[35] he need not necessarily even be an enrolled member of a tribe;[36] nor does it make any difference that he is a U.S. citizen, for "citizenship is not incompatible with tribal existence or continued guardianship."[37]

If one interprets the Federal trust responsibility as emanating from the whole of the Government dealings with the aboriginal people on this continent—as we believe it does—rather than just one treaty or statute, then the prevalent Federal policy in providing services to Indians has little rationale other than that of expediency. How is it, for example, that the Department of Interior can recognize that the Painte-Shoshone Indians on the Fort McDermitt Reservation are a tribe and thus eligible for BIA services but that the Alabama Coushattas in Texas are not a tribe and not eligible? How is it that a Ute in Colorado living on the reservation is eligible for services but if he moves to Denver he isn't? In all likelihood the Government played a role in getting him there, or at least contributed to the conditions which forced him there. It certainly played a significant part in driving his ancestors off reservations.

One of the most obvious examples of Federal action which broke up reservations, strained tribal cohesion, and encouraged subsequent migration of thousands of Indians to other areas is the General Allotment Act of 1887.[38] Indeed, it is not inaccurate to say that the migration of the Indians was a calculated result of this legislation as the destruction of the tribal relation was an avowed goal of the drafters of the act.[39] The scandalous poverty and fraudulent dispossession of Indian allottees which followed the passage of the act was a predictable consequence of the measure which was repeatedly and vigorously opposed by apprehensive Indian leaders.

A particularly telling example of this Indian opposition is evident in the memorial of the Creek Nation which was presented to the Congress as it considered an early version of the General Allotment Act.[40]

---

[34] See, e.g., S. Haddad, I Can't Really Get Involved in Urban Indian Problems Because Anytime I May Go Home, 30 NLADA Briefcase 161 (1972). U.S. Congress, American Indian Policy Review Commission. Joint task force hearing held in Oklahoma City, Okla., Mar. 2, 1976 (unpublished transcript).

[35] *U.S. v. Forty-Three Gallons of Whiskey*, 93 U.S. 188 (1876); *Mott v. U.S.*, 283 U.S. 747 (1931).

[36] *Oklahoma Tax Commission v. U.S.*, 319 U.S. 598 (1943); Ex parte Pero, 99 F. 2d 28 (7th Cir. 1938), cert. denied, 306 U.S. 643.

[37] *United States v. Nice*, 241 U.S. 591, 598 (1915).

[38] 24 Stat. 388.

[39] D.S. Otis, The Dawes Act and the Allotment of Indian Lands, University of Oklahoma Press, Norman (1973) 10, 11.

[40] Congress, House of Representatives, House Misc. Doc. No. 18, 47th Congress, 2d sess., 58.

The substance of this document's objection to allotment (which is amply documented with tribal census figures) appears in the introductory paragraphs:

> It will be seen, first, that former experiments in allotment have had the effect in most instances of reducing the great body of the community subjected to the trial to a state of pauperism and beggary; second, that in several instances the experiments have affected injuriously the vitality of the Indians upon which they were tried; that is, that during the period of allotment, the death rate in the bodies referred to increased and that it was diminished among the same Indians after their return to the tenure in common. In other words, it will be found that more than half of the Indian communities who have tried the experiment, have not only been reduced thereby to extreme destitution, but have actually suffered a considerable reduction in their numbers caused by greatly increased mortality.[41]

The Creek Memorial continued in great detail with accounts of Indian superintendents, agents, and other concerned officials who testified to the pernicious and corrupting influence of large white settlements in close proximity to Indian tribes. The effect of allotment, as the Creeks predicted, was, in many cases, the disposition of the disbanded tribes and the reduction of individual members "to an intolerable state of . . . wandering beggary." [42]

Similarly, the House report on the bill contains the statement of one dissenting Congressman that—

> The complete absence of the Indians' desire for allotment in severalty is clear from the negligible extent to which they have requested it under the permissive Allotment Act of 1852." [43]

The dissenting representative characterized allotment as an

> . . . experiment which has been tried before at terrible expense to the Indians resulting in their dispossession and dispersion amid the white population.[44]

Several Senators rose in opposition to the bill and condemned it as an unfortunate accommodation of the selfish demands of the land speculators and railroad special-interest groups.[45]

Whatever the reasons may have been for the bill's passage, Senator Dawes himself, the author of the bill, soon found cause to protest the manner in which the executive branch administered the measure. In the report of the Indian Commissioner for 1889, Senator Dawes decried the haste and harshness with which the act was being administered. He chided the Indian Service for its insensitivity charging that the Commissioner himself, when confronted with the Senator's objections replied—

> We never supposed it incumbent upon ourselves to see that every Indian had been fitted to take care of himself." [46]

This attitude and worse pervaded the Government's relations with Indian tribes in carrying out the policies of the Allotment Act so that between 1887 and 1934, when further allotments ceased, Indian landholdings had been reduced from 138 million acres to 48 million acres.[47]

---

[41] Id.
[42] Id. at 54.
[43] U.S. Congress. H. Rept. No. 1576, 46th Cong. 2d sess. 7.
[44] Id.
[45] Id.
[46] Id.
[47] U.S. Congress. House. Committee on Indian Affairs, 73d Cong., 2d sess. Hearings on H.R. 7902, Indian Reorganization Act. 17.

And to make matters worse, close to half of the land remaining in Indian ownership was desert or semidesert lands.[48]

The General Allotment Act was, of course, just one example of a long line of Federal legislation and administrative actions which were either designed to or inadvertently resulted in dispossessing Indians of their lands and driving them to seek jobs off the reservations.[49] Oftentimes the Federal Government was the decisive influence which weakened significantly (and sometimes dissolved)[50] the tribal governing structures; it stood by while most of the Indians' choice lands were wrenched from their control and the resources from the remaining lands were ravaged; it lured Indians off the reservation for irrelevant job training and nonexistent employment; more often than not it refused to provide meaningful assistance in housing, education, and health. And as the crowning insult to those Indians who were victims of this concerted campaign to assimilate them, the Federal Government refused and largely still refuses to recognize any overall trust responsibility to provide services.

The unique needs of nonreservation Indians has not been totally ignored in modern legislation[51] but much of the intent of those acts has been circumvented either by administrative neglect or outright refusal to provide services targeted to Indians.

Before the passage of the Snyder Act of 1921[52] there had been no specific authorization for the appropriation and expenditure for most of the programs which the Bureau of Indian Affairs had come to maintain for the benefit of Indians. In the Congress, appropriations for the Bureau of Indian Affairs were subject to a point-of-order objection[53] which frequently resulted in cumbersome and time-consuming maneuvering while Indian programs hung in suspense. This frustrating process was at least partially relieved by passage of the Snyder Act which authorized items of appropriations in nine broad program areas:

> The Bureau of Indian Affairs, under the supervision of the Secretary of the Interior, shall direct, supervise, and expend such moneys as Congress may from

---

[48] Id.

[49] Also during the 1870's the Federal Government began the Indian boarding school system which was "designed to separate a child from his reservation and family, strip him of his tribal lore and mores, force the complete abanbonment of his native language and prepare him for never again returning to his people." U.S. Cong. Senate. Committee on Labor and Public Welfare. Indian Education: A National Tragedy—A National Challenge. S. Rept. No. 91–501, 91st Cong. 2d sess. 12 (1969).

Some 20 years later, the Indian Commissioner stated that it was the "settled policy of the Government to break up reservations, settle Indians upon their own homestead, incorporate them into the national life, and deal with them not as nations or tribes or bands, but as individual citizens." Rept. Committee on Indian Affairs., 1890 at VI.

[50] Felix Cohen described the systematical destruction of the tribal governing structures and powers of the Five Civilized Tribes. F. Cohen, Handbook of Federal Indian Law 427–434 (1942 Ed.).

[51] For example, sec. 302 of the Comprehensive Employment and Training Act of 1973, 87 Stat. 839, makes nonreservation Indian groups and organizations eligible as prime sponsors for manpower programs.

Under the Native American Programs Act of 1974, 88 Stat. 2323, the Office of Native American Programs in the Department of Health, Education, and Welfare has the objective to provide direct support for self-determination programs aimed at improving the health, education, and welfare of Native Americans both on and off reservations. Legislative history of the Act suggests that Congress intended ONAP to expend the largest share of its budget on programs for nonreservation Indians. Analysis of ONAP grantees, however, indicates that approximately 60 percent of its budget is going to reservations.

Public Law 93–638, passed on Jan. 4, 1975 (88 Stat. 2203), also includes nonreservation Indians as eligible contractors under the provisions of the act by defining a tribal organization as any "recognized governing body of any Indian tribe" or "any legally established organization of Indians which is controlled, sanctioned, or chartered by such governing body or which is democratically elected by the adult members of the Indian community to be served by such organization . . ." section 4(c).

[52] Stat. 208, 25 U.S.C. section 13.

[53] *Morton* v. *Ruiz*, 415 U.S. 199 (1974).

time to time deem appropriate, for the benefit, care, and assistance of the Indians throughout the United States for the following purposes:

General support and civilization, including education.

For relief of distress and conservation of heatlh.

For industrial assistance and advancement and general administration of Indian property.

For extension, improvement, operation, and maintenance of existing Indian irrigation systems and for development of water supplies.

For the enlargement, extension, improvement, and repair of the buildings and grounds of existing plants and projects.

For the employment of inspectors, supervisors, superintendents, clerks, field matrons, farmers, physicians, Indian police, Indian judges, and other employees.

For the suppression of traffic in intoxicating liquor and deleterious drugs.

For the purchase of horse-drawn and motor-propelled passenger-carrying vehicles for official use.

And for general and incidental expenses in connection with the administration of Indian affairs.

A pertinent interpretation of the act was made in December 1971 by Assistant Solicitor for the Division of Indian Affairs, Department of Interior, Charles Soller. In that written opinion to the Commissioner of Indian Affairs, Mr. Soller stated that: "On its face, the underscored language is abundantly clear and requires no interpretation. Literally it authorizes the expenditure of funds for purposes within the named program categories for the benefit of any and all Indians, of whatever degree, whether or not members of federally recognized tribes, and without regard to residence so long as they are within the United States . . . With language so unequivocal, it is subject to the general rule of the law that plain and unambiguous statutory language will be followed . . .[54] The opinion offers that the Snyder Act will support a broader eligibility for Bureau services but it cautions the Bureau against extending BIA services to *all* Indians without first considering other "statutory limitations"[55] and without first consulting with appropriate congressional committees. Apparently, however, the Bureau never got a chance to take those other two steps because the Commissioner received specific instruction from then Assistant Secretary Harrison Loesch not to divert the Bureau's "attention and limited funds from our basic responsibility" of serving only onreservation Indians.[56] Not only was the rationale weak which the Assistant Secretary presented for this limitation of services but the statement itself was inaccurate. He apparently understood that no offreservation Indians were receiving Bureau services (except in special hardship cases). But, as explained in considerable detail by the Supreme Court in *Morton* v. *Ruiz*, the provision of BIA services "clearly has not been limited to reservation Indians" only.[57] Indeed Native Americans in Oklahoma and Alaska have received and still are receiving certain services from the BIA, whether they reside on or off the reservation. The Indian relocation program and general assistance benefits connected with that program are extended to nonreservation Indians.[58] Certain vocational training has long been made available to offreservation Indians.[59] Educational services are similarly available under the Johnson-O'Malley program.[60]

---

[54] U.S. Department of the Interior, Office of the Solicitor, Scope of the Snyder Act of November 2, 1921, 42 Stat. 208, 25 U.S.C. sec. 13, Memorandum to Commissioner of Indian Affairs from Assistant Solicitor, Division of Indian Affairs, Dec. 9, 1971.

[55] Id.

[56] U.S. Department of the Interior, Office of the Assistant Secretary, Adherence to Our Long-Standing Policy of Not Providing Special Bureau of Indian Affairs Services to Off-Reservation Indians. Memorandum from Assistant Secretary for Public Land Management, Harrison Loesch, to Commissioner of Indian Affairs, Jan. 16, 1970.

[57] 415 U.S. 199, 212 (1974). This is also true for services provided by the Indian Health Service. See infra, note 7.

[58] 25 U.S.C. sec. 471. See *Morton* v. *Ruiz*, 415 U.S. 199 (1974).

It is true that the Court in the *Ruiz* case did not interpret the Snyder Act as *requiring* the Bureau to provide its social service program benefits to all Indians. But it is equally true that the decision interpreted the Snyder Act in broad enough terms that such an application would be entirely permissible. It stated that:

> We need not approach the issue in terms of whether Congress intended for all Indians, regardless of residence and of the degree of assimilation to be covered by the general assistance program. We need only ascertain the intent of Congress with respect to those Indian claimants in the case before us. [61]

Thus the Court chose to avoid a definitive judgment on the overall issue by limiting its holding that the Bureau of Indian Affairs has the duty to provide general assistance services to Indians living "on or near the reservation" and who maintain close economic and social ties to the reservation and are unassimilated. [62] Even this requirement, however, has not been implemented officially by the BIA, for the BIA Manual still limits eligibility to "onreservation" Indians plus Oklahoma Indians and Alaskan Natives. [63]

TRUST RESPONSIBILITY

1. *Morton* v. *Mancari* 417 U.S. 535 (1974).—Indian preference under the IRA.

2. *Morton* v. *Ruiz* 415 U.S. 199 (1974).—Congress intended benefits under BIA general assistance program to flow to fullblood Indians living near the reservation who maintain close economic ties with their tribe.

3. *United States* v. *Mason* 412 U.S. 391 (1973).—No breach fiduciary obligation occurred where U.S. acting or trustee failed to resist demand for payment of Oklahoma State tax.

4. *Gila River Pima Maricopa Indian Community* v. *United States* 427 F.2d 1194 (1970).

5 *United States* v. *Alcea Band of Tillamooks* 329 U.S. 40 (1946).—Tribes may recover under the Indian Claims Act without a positive showing that the United States ever recognized the Indian title.

6. *Seminole Nation* v. *United States* 316 U.S. 286 (1942).—Treaty entitlement (cash payment) dispute.

7. *Tulee* v. *State of Washington* 315 U.S. 681 (1942).—Fishing rights (licenses and seasons) jurisdiction dispute (Yakima).

8. *United States* v. *Santa Fe Pacific Railway* 314 U.S. 339 (1941).—U.S. land grant was subject to any existing Indian right of occupancy.

9. *Shoshone Tribe* v. *United States* 299 U.S. 476 (1937).—Action for money damages where United States forcibly settled Arapahoes in portion of reservation guaranteed by treaty to the Shoshone exclusively.

---

[59] *Morton* v. *Ruiz*, 415 U.S. 199 (1974).

[60] 25 U.S.C. sec. 452.

[61] 415 U.S. 199, 211 (1974).

[62] Id. at 237-238.

[63] 1966 Indian Affairs Manual, sec., 3.4. See generally, V. Deloria, Jr., Legislative Analysis of the Federal Role in Indian Education, contract for Department of Health, Education and Welfare, 1975.

10. *United States* v. *Creek Nation* 295 U.S. 103 (1935).—Damage action arising from erroneous survey and sale of Indian land. (Action before Court of Claims.)

11. *United States* v. *Candelaria* 271 U.S. 432 (1926).—Judgments against a Pueblo Indian Tribe in quiet title action are not *res judicator* against the United States Pueblos' title although in fee simple, is subject to legislation enacted by Congress to restrict or limit alienation.

12. *United States* v. *Payne* 264 U.S. 446 (1924).—Dispute under General Allotment Act. Issue: What is the status of timbered lands under the Act?

13. *Gramer* v. *United States* 261 U.S. 219 (1923).—Possessory rights of Indians to land, although based only on occupation with no formal title, are protected by the settled policy of the U.S.

14. *United States* v. *Nice* 241 U.S. 591 (1916)—The tribal relation is not necessarily broken up by the making of allotments under Dawes Act. (Dispute over United States jurisdiction to prohibit sale of liquor).

15. *United States* v. *Pelican* 432 U.S. 442 (1914)—Dispute over United States criminal jurisdiction on Colville Reservation after "opening" of the reservation to white settlement.

16. *United States* v. *Sandoval* 231 U.S. 28 (1913)—United States jurisdiction to exclude liquor traffic from Pueblo Indian lands not impaired by admission of New Mexico into the Union.

17. *Chaote* v. *Trapp* 224 U.S. 665 (1912)—Congress, by its plenary power over Indians, can amend or repeal a statute, but it cannot destroy actually existing individual rights of property acquired under it. (i.e. land entitlement).

18. *Heckman* v. *U.S.* 224 U.S. 413 (1912)—United States has capacity to maintain a suit to set aside a conveyance made by an allottee Indian during period of trust restriction.—Congress may extend restrictions upon alleviation of allotted lands.

19. *Tiger* v. *Western Investment Company* 221 U.S. 286 (1911)—Land alienability (disposition of lands by will) dispute. (Oklahoma).

20. *Lone Wolf* v. *Hitchcock* 187 U.S. 553 (1903)—Dispute arising from land cession. The action of Congress is conclusive upon the courts with respect to a land partition even though the cession is procedurally inconsistent with provisions of previous treaty.

21. *Cherokee Nation* v. *Hitchcock* 187 U.S. 294 (1902)—Dispute over U.S. authority to lease oil lands for the benefit of the Cherokee nation. "Congress is vested with the authority to . . . make tribal property productive of income."

22. *Cherokee Nation* v. *South Kansas Railway* 135 U.S. 641 (1890)—Congress is empowered to grant a right-of-way through Indian territory as part of its authority to regulate commerce among the Indian tribes and the several States.

23. *Choctaw Nation* v. *United States* 119 U.S. 1 (1886)—Award of Senate to Indians (for land cession), while not *res judicator* upon Court of Claims, is *prima facia* evidence of the validity of the claim.

24. *United States* v. *Kagama* 118 U.S. 375 (1886)—Grant of criminal jurisdiction to territories over certain criminal acts committed by Indians outside the reservation boundaries is within the plenary power of Congress.

25. *Fellows* v. *Blacksmith* 60 U.S. 366 (1856)—Assignees of tribal land cannot forcibly enter upon it, but must await action by the United States to remove Indians who still occupy the land.

The courts cannot go behind the print of a ratified treaty to inquire whether the tribe was properly represented by its chiefs.

26. *Worcester* v. *Georgia* 31 U.S. 515 (1832).

27. *Cherokee Nation* v. *Georgia* 30 U.S. 1 (1831)—Landmark decision arising in context of motion to enjoin the State of Georgia from execution of certain oppressive legislative acts.

VI. SOCIAL NEEDS ASSESSMENT

Increasing numbers of Indians are moving from rural to urban populations. Population figures for the 1960–70 decade reveal that not only has there been a dramatic increase in an urban Indian population, but indeed, this increase has raised the proportion of all Indians living in urban areas from 30 percent to 45 percent.

An examination of additional population data will begin to shed light on the impetus behind this population shift.

A recent report published by the Department of Health, Education, and Welfare [1] notes that this dramatic population shift has been particularly apparent among the 20-to-40-year-old age group—the peak employment ages, and that a reverse shift has been apparent among elderly Indians.

In addition, a comparison of employment statistics, specifically the rates of labor force participation (see table 1) between urban and rural Indians indicates that urban communities show higher rates of labor force participation. The conclusion drawn by the HEW report and in testimony by Indian persons during hearings conducted by task force No. 8 has been that, "a lack of job opportunity in rural areas has added momentum to the Indian population shift from rural to urban areas." [2] Indeed, this task force ventures to establish that there is a direct causal relationship, that increasing numbers of Indians are moving from rural Indian communities and reservations primarily to seek employment.

TABLE 1.—RATES OF LABOR FORCE PARTICIPATION[3]

[In percent]

	Rural Indians	Urban Indians	U.S. total
Men	56	72	77
Women	29	42	41

[3] Ibid. p. 5.

Table I reveals that in urban populations a greater percentage of prospective employable Indians consider themselves part of the labor force than do percentages of rural Indians, suggesting that there is more available employment in urban areas. Rates of labor force participation suggest that Indians who have migrated from reservation and rural areas to urban areas do so in anticipation of employment potential. This is in part confirmed by the HEW study which indicated that high unemployment rates are generally accompanied by low labor force participation rates, an acknowledgement by unemployable persons that jobs are simply not available and that one eventually gives up looking.[4]

---

[1] "A Study of Selected Socio-Economic Characteristics of Ethnic Minorities Based on the 1970 Census. Vol. III: American Indians." Office of Special Concerns, Office of the Assistant Secretary for Planning and Evaluation, Department of HEW (1974).

[2] Ibid., p. 49.

A. Employment

TABLE 2: LABOR FORCE PARTICIPATION AND UNEMPLOYMENT[5] BREAKDOWN—MEN

Unemployment: Men

"Male Indians aged 16 and over also have an unemployment rate (11.6 percent three times higher than the U.S. total rate."

"The unemployment rate for urban males (9.4 percent) is more than twice the national average."

"Unemployment for urban Indian men varies from 7.1 percent in urban Oklahoma to a high of 22.5 percent in urban Washington."

Labor force participation

"Indians have the lowest rate of male labor force participation of any group in the United States. Only 63 percent of men 16 years of age and over are in the labor force, 14 percent below the U.S. total average."

"The (labor force participation) rate for urban Indians has increased by 3 percent over the past decade while the rate for rural Indian men has increased by only 1 percent."

"It is likely that this lack of job opportunity adds momentum to the population shift from rural to urban areas."

"The 1970 labor force participation rate for urban Indians (72 percent) is approaching the national level for all men (77 percent)."

TABLE 3: LABOR FORCE PARTICIPATION AND UNEMPLOYMENT[6] BREAKDOWN—WOMEN

Unemployment: Women

"At 10.2 percent the unemployment rate for Indian women is twice as high as for all women."

"The unemployment rates for Indian women do not differ sharply between urban and rural areas, although the rate is slightly lower in urban areas."

Labor force participation

"The 35-percent Indian female labor force participation rate is 6 percent lower than the national average for all women."

"The urban female labor force participation rate is 42 percent, 1 percent above the national average for women."

The figures given on the preceding pages reveal that although urban Indian unemployment rates fall significantly below those of rural Indians, unemployment rates for both far exceed national rates. (See table 4)

Without a doubt, concerns about Indian employment reflecting these statistics, pervade urban Indian life.

---

[4] Ibid., p. 49.

[5] "A Study of Selected Socio-Economic Characteristics of Ethnic Minorities Based on the 1970 Census," vol. III: American Indians." Office of Special Concerns, Office of the Assistant Secretary for Planning and Evaluation, Department of Health, Education, and Welfare (1974) (pp. 49–57).

[6] Ibid., pp. 49–57.

A response to a survey conducted by this task force, as well as numerous statements made by Indian persons across the country during the course of hearings, placed the need for increased or improved employment above other concerns.[7]

Increased employment opportunity for Indians living in urban areas, as reflected by greater rates of labor force participation, has not curtailed high unemployment among urban Indians. Where jobs exist, Indians enter the labor force but continue to have difficulty in securing employment.

Although low levels of education are often cited among reasons for this high unemployment, a 1974 HEW study states—

> Despite the comparability in levels of education completed, Indians have far more unemployment compared to the total population.

The report suggests that low employment may be due more to inadequate vocational training, a result of a limited facilities in rural reservation areas where the majority of urban Indians receive their education.[8]

TABLE 4.—RATES OF UNEMPLOYMENT [9]

[In percent]

	Rural Indians	Urban Indians	Total Indians	U.S. national
Male	14.0	9.4	11.6	3.5
Female	10.6	9.9	10.2	5.9

[9] Ibid. HEW report pp. 49–53.

Note. Unemployment rates among urban Indian males are 2.4 times greater than rates for the national male population. The rate of unemployment among urban Indian females is 4.8 percent greater than the rate for the national female population (5.1 percent).

As task force No. 8's historical review of the Bureau of Indian Affairs' employment assistance program indicates, there have been highly controversial questions raised regarding the development of policies which have resulted in the implementation of this program. Testimony and recommendations made by Indian personnel involved with employment programs outside the Bureau of Indian Affairs, specify additional problems:

1. Employment assistance skills are often not salable.
2. Employment assistance skills are not in demand.
3. Employment assistance programs have not encouraged intensive follow-up and career development.

These problems and additional concerns which question existing BIA employment assistance policies that view clients in terms of outplacement statistics, begin to reveal a need for different and perhaps more comprehensive employment assistance.

Upon arrival in urban communities, Indian persons are faced with innumerable problems of adjustment. As with most individuals who move from rural communities to urban areas, problems in locating housing, meeting new friends, and adjusting to the urban environment are plentiful. Unlike most individuals, however, American Indian adjustments must include increased stress on language usage (often a change from native speaking or bilingual communities); changes in cultural values; and, perhaps more visibly, changes from an economically lower standard of living. That Indians move to cities primarily to seek employment places additional impetus on these adjustments. Unfamiliarity with employment seeking avenues and processes begins a succession of obstacles. Existing employment agencies have few counselors familiar with Indian problems. Affirmative action hiring of Indian personnel within these agencies is often minimal.

---

[7] Responses from 62 organizational questionnaires regarding the needs of urban Indian communities revealed employment needs were the most frequently expressed and that respondents characteristically mentioned this before any other.

[8] Ibid., HEW report (p. 51).

Indian persons may have difficulty completing application forms,[10] handling personal interviews and they may not be aware of their employment rights.

As noted previously, Indians lack adequate skills. With greater proportions of Indians arriving in urban areas from rural reservation communities, Indians often lack skills which limited and low level reservation employment opportunities cannot provide. Although recent tribal and Federal programs have begun to institute reservation economic development and Indian preference hiring policies, rates of unemployment on reservations are still staggering.

More often than not, the rural Indian arrives upon an urban Indian scene with severely limited economic resources. His success in vying for unskilled positions in competitive labor markets is often dependent upon his work attitudes and personal appearance.

Cultural attitudes about competition, time and ideal working relations are left to play significant roles—often to the detriment of the prospective Indian employee. (See section on non-Indian community attitudes.)

Initial lack of funds hinders the purchase of equipment and uniforms and the purchase of clothing appropriate for some types of work (clerical, managerial, etc). Lack of funds, furthermore, inhibits possession of adequate and reliable means of transportation; a reliable car to get to and from work, bus fares, etc. Additionally, Indians seeking employment may not have permanent addresses or telephone numbers where they may be notified about pending employment. (See section on housing.)

Many of these problems, even if overcome, result in employment at particularly low levels of employment, characterized by low pay, seasonal or unskilled labor. These factors may contribute to Indian employment stereotypes: instability, unreliability, poor attitudes, poor attendance, etc. Where such attitudes exist, non-Indian employers, particularly in the private sector, see no imperative to hiring of Indian persons.

As testimony indicates, low paying, monotonous and unskilled jobs are discouraging and may cause feelings of being trapped, or feelings that one has been placed in lower economic and social status by employers or society in general. Certainly, these problems can occur where Indians face discriminatory attitudes as well.

---

[10] Common questions asked on employment forms can be particularly difficult for traditional Indian persons to answer without extensive explanation. Example follows:

Name: It is not unusual for this to change with various situations. (1) Non-Indians may not be able to pronounce the name, so it is changed to one easily pronounced. (2) A name may not have been given consistently to same members of a family—a result of students attending different off-reservation school systems. (3) It is not unusual for persons to simply change a name—perhaps remnants of a cultural attitude about names, and so forth.

Address: Many Indians consider their real home the reservation and urban areas are merely temporary residences. With limited funds several families/persons may live together, and due to corresponding problems of overcrowding, and so forth, changes in address may be frequent.

Telephone: Cannot afford. Same problems associated with address.

Birthdate/age: Many reservation born persons were born at home. Parents, unfamiliar with dates, have allowed many traditional persons in fact, to choose their own birthdate. With the same ease, one could forget or change the date, month, or even the year.

Other testimony states that such feelings may contribute to a tendency of many Indians to leave work, often without notice, to return home to attend traditional ceremonies on reservations and in Indian communities. Certainly, feelings of alienation can increase the need for socialization, particularly among other persons familiar with such problems. (See section on problems of alcoholism.)

Employment patterns of urban Indians—particularly those of short-term, low-paying nature, increase the need to have both adult members of families employed. This is accomplished at additional cost (for day care, transportation) and marginal benefit. In terms of increased likelihood of family disintegration and frustration the costs may be immeasurable.

FINDINGS

A primary reason Indians leave rural and reservation communities for urban areas, in addition to Federal policies encouraging them to do so (see historical summary), is that they wish better economic opportunities; they leave primarily to seek employment.

National statistical data reveals that all Indians suffer high rates of unemployment.

Testimony reveals that urban Indians have difficulties obtaining employment because:

1. They lack skills that reservation rural Indian community employment can rarely provide.
2. Vocational educational opportunities are limited; BIA employment assistance training programs are not salable.
3. They lack information on how to find jobs, where to look, what employers expect, how to be interviewed, etc.
4. They lack initial funds for the purchase of uniform, equipment, and reliable means of transportation to and from work.
5. They are the victims of discriminatory practices where overt discrimination does not exist; employers of the private sector see no imperative toward the hiring of Indian personnel.

RECOMMENDATIONS

1. Make available additional opportunities for skill development, vocational education, and work experience.

2. Make available basic employment counseling opportunities that are sensitive to the particular needs of urban Indians, etc.

Recommendations 1 and 2 predicate the establishment or perpetuation of employment assistance agencies to assist the Indian seeker of employment.

Recommendations suggest that such employment assistance agencies advocate on behalf of the Indian seeker of employment by:

3. Providing assistance in obtaining credit for the purchase of basic employment necessities.

4. Advocating on behalf of Indian clients to employers and the general non-Indian community to overcome misconceptions about the employment of Indian persons, and to recognize the advantages of hiring Indian personnel. Additionally, to pursue affirmative action hiring of Indian personnel in public agencies.

B. EDUCATION

Conflicts between Indian people and white society regarding the education of Indian children have been historically consistent. Initial attempts to educate or "civilize" the Indian child placed extreme hardship on his parents, the community he lived in and most of all—the child. (See historical review.)

During early periods of Indian-white contact, Indian children were often forcefully taken from their families and delivered to offreservation schools far from their homelands. There the Indian child faced a series of demoralizing experiences, his hair was cut, his traditional dress taken away—and under fear of punishment—he was prohibited from speaking his native language and practicing native religion. Among the most serious of these hardships, however, was the fact that these events occurred outside the control of the Indian parent and when the Indian child returned, he and his parent were all too often cultural strangers.

Testimony after testimony reveals that, by far, the desire to have greater control over the education of his child heads the list of urban Indian educational needs.

Current statistics indicate that Indian educational achievement levels are rapidly catching up with U.S. education levels.[11] (See table 5.) but as much of the testimony stresses, this is only a part—be it a significant part of many educational objectives that must be served. The following are basic needs identified in areas of education:

TABLE 5.—SCHOOLING COMPLETED, BY AGE AND SEX, FOR U.S. TOTAL; URBAN AND RURAL INDIANS [12]

	Percent of total population					
	Males			Females		
	United States	Indians		United States	Indians	
Level of schooling completed and age group		Urban	Rural		Urban	Rural
8 years of school or less:						
16 to 24	11.0	12.0	23.0	8.0	11.0	19.0
25 to 34	11.0	17.0	35.0	10.0	17.0	34.0
35 to 44	19.0	29.0	52.0	15.0	26.0	48.0
45 to 54	33.0	40.0	63.0	30.0	36.0	60.0
65 and over	61.0	69.0	84.0	55.0	61.0	81.0
High school graduates:						
16 to 24	66.0	48.0	26.0	71.0	48.0	30.0
25 to 34	72.0	58.0	39.0	71.0	53.0	36.0
35 to 44	51.0	45.0	25.0	63.0	46.0	24.0
45 to 64	46.0	37.0	19.0	49.0	38.0	19.0
65 and over	24.0	18.0	7.0	29.0	22.0	8.0
4 or more years of college:						
16 to 24	6.5	1.9	.1	6.1	1.4	.4
25 to 34	19.0	8.9	3.0	12.1	5.8	1.9
35 to 44	17.5	7.8	2.4	3.9	5.0	1.2
45 to 64	10.8	5.6	2.0	7.1	4.1	1.7
65 and over	6.3	4.1	.6	4.9	3.7	1.1

---

[11] Urban Indians, in particular, show notable strides. But the figures, when interpreted, reveal that a substantial number of individuals included in the urban high educational attainment count may well be those who migrated to urban communities from rural areas. Comparatively similar enrollment figures between the two groups add significance to such a theory. (See table 7.)

[12] U.S. Bureau of the Census, "1970 Census of Population: Detailed Characteristics,U.S. Summary," PC(1)-D1 "Subject Reports: American Indians," PC(2)-1F.

Note: This table reveals that although the percentage of educational attainment levels of urban Indians are better than those of rural Indians, and that in lower levels of education they are catching up with average attainment levels of the U.S. population, the percentages of urban Indian attainment levels fall significantly behind at the high school and college level.

Need for more parental involvement opportunities in existing educational systems

As noted earlier, there have been historical prohibitions on Indian parent involvement in the education of their children. Testimony indicates, however, that these opportunities still form a significant problem.

In urban areas, Indian people seldom find themselves in positions to favorably influence the educational policies and priorities of citywide school boards, district school boards, or State boards of education. Indians in the urban setting are a minority of minorities and have achieved little success in making their needs known.

Special programs targeted for Indian children, Johnson-O'Malley and title IV of the Secondary Education Act of 1972, have begun to provide a wedge in allowing parental involvement, but even these fall short. Among the most common complaints are:

1. Target programs for Indian educational needs have often been mismanaged or misused.
2. Target programs, inadvertently, are beset with complicated policy and regulation.
3. Target program funding is unstable.
4. Target program goals and objectives are predetermined by persons or groups far removed from the Indian community.
5. Target program funding is limited.

Indian parents and community leaders in urban areas have consistently urged that Indian parent committees and administrator of such target programs be given:

1. Technical assistance in understanding complicated regulations and funding processes.
2. Stable funding bases upon which they can be assured of educational continuity for the Indian children participating in the programs, and upon which coordination among other Indian groups can exist without fear of intergroup competition for limited funds.
3. More viable roles in target program policy formation.

Testimonies indicate that obtaining initial funding for target programs can be especially difficult for urban groups. They are often forced into competition with reservation groups, or must seek endorsement from unresponsive educational systems for program implementation. Application for funding has been noted to be of particular difficulty, high levels of expertise and tremendous amounts of energy must be directed toward the application process. As a consequence, fund seeking in and of itself, becomes a priority all too often at the expense of other educational goals.

Need for more child care centers

With greater proportions of Indians falling in low-income categories, and increasing proportions of female heads of households,[13] it is no surprise that quality child care centers was a commonly expressed need among urban Indian communities.

Educational statistical reports indicate that although Federal and local preschool programs (Head Start and others) have involved significant numbers of rural Indian community students (See table 6), such programs suffer little use by Indians in urban communities. This deficiency further defines the need for increased opportunity in this area. Preschools and Head Start programs when properly instrumented have provided a means to alleviate problems of language and poor educational adjustment of the minority and indigent child. Eligibility for such programs include children of the urban Indian poor, but urban Indians do not participate to the fullest extent. This may be a result of costly regulation, as some testimony indicates or a result of costly regulation, as some testimony indicates or a result of a desire for specifically Indian-oriented programs.

---

[13] HEW report. Ibid., p. 62. "The disparity between need for and availability of an adequate income for female heads of households is an important issue for Indians, particularly in light of the increase of this type of household in their population."

Nonetheless, as an HEW report states, "On the basis of their high incidence of poverty and language disability the 3- to 4-year-old urban Indians qualify for programs such as Head Start, yet only 11 percent are enrolled in any program." [14]

Administrators of existing child care programs urged that in addition to the need for more adequate funding support, day care centers might well be able to meet current needs were it possible for them to share facilities with existing Bureau of Indian Affairs programs. Particular facility needs include transportation, vehicles, and space.

Furthermore, child care program administrators urged that Indian children be given access to Indian Health Service facilities and services for regular dental checks and physical examinations. The initiation of such good health measures, they stated, would no doubt assure the development of good health maintenance for the child's family as well.

TABLE 6.—*Enrollment in school for preschool-aged Indians* [15]

Population group:	*Age 3–4 (percent)*
U.S. total	13
Indian total	14
Urban total	11
Rural total	15

[15] U.S. Bureau of the Census, "1970 Census of Population, General Social and Economic Characteristics, U.S. Summary," PC(1)–C1; "Detailed Characteristics, U.S. Summary," PC(1)–D1; Subject Reports: "American Indians," PC(2)–1F.

TABLE 7

Reveals that attendance in preschool-age level educational programs falls below that of U.S. average and notably below rural Indian average.

Among special day care needs for Indian children reported were:

(*a*) Additional audiovisual equipment.
(*b*) Speech therapy, and special education programs.
(*c*) Psychological services.

Among special day care program needs reports were:

(*a*) Increased parental involvement.
(*b*) Employment of Indian staff, and their subsequent upgrading via formal/informal education programs in child development, family living, day care administration, child health, and so forth.

---

[14] Ibid., p. 47.

It is important to note that the extent of parental involvement in day care programs in active communities has been twofold:

1. Child service. Involves extensive communication between the child's parent, his instructors, and administrative personnel of the center regarding the need of the individual child—his educational, healthful, and emotional growth.
2. Day care administration and policy formation. Includes parental involvement in some of the day-to-day administrative concerns. Includes community education activities to involve the Indian parent in a unified community advocacy for the child care center, as well as for related educational needs for his child.

Need for Indian culture awareness in existing education systems

Indian parents note with much anguish that, in addition to the racial-based harassment many of their children receive from other students in urban public schools, the children are often taught by instructors that are insensitive, poorly informed about Indian heritage and culture, and are basically incompetent to provide such services.

But instructors and fellow-student shortcomings are only a part of the problems Indian students face—as one spokesman states: "The books within the education system still stereotype us, mock us and tell inaccurate stories of the American Indians." [16]

Parents indicated a desire for culture awareness programs for the non-Indian, as well as for their own children. Several parents noted that were there sufficient employment opportunities available on reservations, and were it possible for their families to have remained in more traditional Indian communities, the education of their children would have included traditional Indian types of education. These parents, therefore, felt that courses about Indian heritage and culture, at a minimum, should be incorporated into existing educational programing and requirements in public schools attended by Indian children.

Indian parents and administrators urged prompt affirmative action in hiring of teachers, counselors and administrative personnel. They further urged that schools assume more viable roles in seeking special Indian education programs (Johnson-O'Malley; title IV), and in assuring that fair and unbiased textbooks be utilized in the education of their children.

Among course requirements, other than cultural heritage courses, Indian parents urged that supplemental courses in Indian affairs, and reservation policymaking be made available.

Particular counseling needs include: college preparation, financial aide processes and tribal educational grant processes for high school aged students, as well as sensitive personal and academic counseling.

Adult education needs

Although many Indians migrating to urban areas from rural Indian communities are recent high school graduates (see table 7), there are still numerous adults in urban communities that need and desire basic adult education.

Presently, the Bureau of Indian Affairs offers programs in adult basic education on reservations, but educators in urban Indian communities point out that on-reservation programs lack many basic support functions (adequate transportation to and from classes, child care, etc.) and have relatively high per-pupil costs that inhibit the full utilization and development of these programs.

---

[16] Omaha testimony.

Urban Indian adult education programs, conversely, though in a better position to offer more comprehensive supportive services (child care, transportation, accessibility to facilities, instructors, and so forth) often find themselves ineligible for much-needed BIA funding for textbooks, teacher expenditures, et cetera. Existing urban Indian adult education classes are overcrowded, and are quickly filled with individuals, often recent arrivals from reservation communities, who desire to improve basic skills in English. As many of these students later return to reservations and then return back to urban areas after periods of brief employment et cetera, urban Indian adult education programs find the need for coordination with similar on-reservation adult education programs essential.[17] But due to current interpretations of on-reservation program policies, this process has been dampened.

TABLE 7.—ENROLLMENT IN SCHOOL FOR INDIANS BY AGE[18]

[In percent]

Population group	Age 3-4	Age 14-17		Age 18-24	
		Male	Female	Male	Female
U.S. total	13	93	92	37	27
Indian total	14	88	86	26	21
Urban total	11	87	86	27	22
Rural total	15	88	86	25	20

[18] U.S. Bureau of the Census, "1970 Census of Population, General Social and Economic Characteristics, U.S. Summary," PC(1)-C1; "Detailed Characteristics, U.S. Summary," PC(1)-D1; "Subject Reports: American Indians," PC(2)-1F.

Note: Comparisons of the proportions of Indian youth currently enrolled in school in urban and rural areas present a far more positive picture of educational attainments than the college graduate data present. The data, however, also lend support to the theory that there is an exodus from rural areas by young Indians who have completed their basic education.

The rate of enrollment by Indian youth 14–17 years old is virtually the same in both urban and rural areas, indicating that in both these areas young persons are remaining in school at the same rate. Yet a comparison of the years of schooling completed by young Indians living in urban and rural areas shows great disparity. If the disparity is not due to a greater dropout rate among rural Indians—and current enrollment figures suggest that they are not dropping out at a greater rate compared to urban Indians—the imbalance could be explained by the fact that those Indians living in rural areas who have completed school have left rural areas for urban locations. By doing so, the overall percentage of high school graduates among rural Indians decreases and the percentage among urban Indians increases." [19]

Consumer education

Without a doubt, urban Indians, particularly those migrating from rural Indian communities, possess limited information about general day-to-day urban living and this limitation contributes significantly to feelings of powerlessness, and so forth. To some extent the need for consumer education pervades every area of concern under examination by this task force. Particular sections on housing, legal aid, employment, and so forth will attempt to deal with these independently—but such treatment cannot be understated in this general area of concern.

---

[17] Problems associated with this migratory pattern will be discussed in the housing section of this report.

[19] Department of Health, Education, and Welfare, A Study of Selected Socio-Economic Characteristics of Ethnic Minorities Based on the 1970 Census, vol. III, American Indians, p. 45.

FINDINGS

There is an historical lack of Indian parent participation in the educational processes of Indian children. (See historical summary.)

In urban areas Indian people are seldom in a position to meaningfully influence the educational policies of existing school systems, as Indian parents form a small proportion of the urban population.

A. Parents, in addition, have urged:

1. That they be given technical assistance to enable the development of Indian educational target programs (JOM, title IV), and facilitate parent participation in policy formation and grant processes.

2. That additional facilities for child care be developed and that child health maintenance programs be an integral part of child care programs.

3. That cultural sensitivity and course relevancy be encouraged in existing educational systems.

B. Educational administrators have urged:

1. That Indian adult education programs in urban and rural areas, particularly those servicing bilingual persons, coordinate programs, where feasible, and initiate a sharing of resources.

2. That the development of policies encouraging coordinative, rather than competitive efforts between local Indian education target programs be instituted.

C. A variety of findings, as noted in this section (Education) and others (health, housing, employment, etc.) indicates that there is need among urban Indians for sensitive availability of consumer education covering all aspects of urban living.

RECOMMENDATIONS

That the establishment of Indian parent groups be encouraged,

And, that meaningful technical assistance to aid such groups (1) in applying for Indian target program grants and (2) in approaching existing educational systems regarding particular needs of their children be made available.

That the development of additional child care programs and facilities be encouraged. That health maintenance, services for Indian children, through a cooperative effort of existing Indian Health Services and Public Health clinics, for Indian children be encouraged.

That coordination between rural BIA adult basic education and existing urban Indian adult education programs be developed and that where feasible, this coordination include a sharing of facilities and resources.

That similar coordinating efforts be made regarding Indian education target programs.

That agencies addressing sensitive and meaningful consumer education for Indians be developed and, where already in existence, encouraged. And, that advocacy for funding for such programs, as well as the compilation of data supporting the need for such programs be undertaken by such agent or agency responsible for the care and trusteeship of Indian people.

C. HOUSING

Housing problems for Indian families and individuals begin immediately upon leaving reservation and rural communities. These problems are basically generated by a critical lack of adequate housing in the rural communities Indians leave. (See comparison of both groups in table 8; and B), a general lack of prior experience or knowledge of related domestic activities (e.g. renting, leasing, etc.) which are matters of course for most individuals. Advice about housing, leasing, search and other fundamentals to relocating are not readily available, since most family and friends living in rural areas are also ignorant of urban living situations. Lacking orientation and proper preparation for finding adequate housing, each family must learn by experience—a situation that proves to be costly and, more often than not for the low-income families—resulting in less than adequate living conditions.

Reports and testimonies point out that it is not unusual for Indian families to arrive in cities with little or no funds to spend on housing. Because of discriminatory practices of landlords,[20] large family composition,[21] low incomes and a general lack of information about housing alternatives, Indians all too frequently find themselves in substandard and cramped living quarters. (See table 8—sanitation facilities.)

TABLE 8.—HOUSING, SANITATION DATA FOR URBAN AND RURAL INDIANS[22]

[In percent]

	Urban		Rural	
	United States	Indians	United States	Indians
Housing—Degree of crowding: (persons per room):				
1 or less	92.5	81.3	89.9	55.0
1.01 to 1.50	5.7	12.2	7.1	15.4
1.51 or more (severe)	1.9	6.4	3.0	28.6
Sanitation facilities:				
Without water	.3	.9	8.7	67.4
Without toilet	.6	8.6	13.6	48.0

[22] U.S. Bureau of the Census, "1970 Census of the Population, Subject Reports: American Indians," PC (2)-IF U.S. Bureau of the Census; "1970 Census of Housing, Detailed Housing Characteristics, U.S. Summary," HG(1); "Detailed Housing Characteristics for the United States, Regions, Divisions, and States: 1970, Supplementary Report," HC(S1)-6.

Note: Reveals that Indians have greater tendencies to live in overcrowded conditions both in rural and urban areas. In addition, there is a greater tendency for both groups to settle for housing without adequate sanitation facilities. Notably, the presence of such basic deficiencies in housing is far from tolerable for urban living.

---

[20] Testimony states that it has not been unusual for Indians to find that upon personal inquiry, all vacant units have already been filled or that rent payments turn out to be substantially higher than originally expected once the Indian person begins negotiations for housing.

[21] See tables 9 and 10.

TABLE 9.—FAMILY CHARACTERISTICS OF THE U.S. TOTAL AND AMERICAN INDIAN POPULATIONS, 1970[33]

[In percent]

	Total	Total Indians	Indians—urban concentration	Indians—rural concentration
Husband-wife families	86	77	77	77
With children under 18	56	67	64	70
With children under 6	27	40	38	41
Persons under 18 living with both parents	85	69	67	70
Female-headed families	11	18	19	18
With children under 18	55	66	70	61
With children under 6	21	32	33	30
Families with 3 or more own children under 18	20	33	27	38
Families with 5 or more persons	25	41	32	50

[33] U.S. Bureau of the Census, "1970 Census of Population General Social and Economic Characteristics, U.S. Summary," PC(1)-C1; "Detailed Characteristics, U.S. Summary," PC(1)-D1; and "Subject Reports: American Indians," PC(2)-1F.

Note: Reveals that greater percentages of Indian families have children under ages 18, and children under 6 years of age. The chart also shows that greater percentages of Indians have families with 5 or more persons. (Also note the high percentage of urban Indian female heads of household.)

TABLE 10.—FAMILY COMPOSITION: SUMMARY 1970[34]

[In percent]

	Nuclear families, total	Extended families		
		Total	3 to 4 generation linear family, including grandchildren or parents of head	Families with only relatives other than grandchildren or parents of head (brothers, sisters, etc.)
U.S. total	88	12	7	5
Indians	78	22	13	9
Urban	83	17	9	8
Rural	74	26	17	9

[34] U.S. Bureau of the Census, "1970 Census of Population, Subject Reports: Family Composition," PC(2)-4A, table 32.

In addition, many Indian families must forego essential expenditures on utilities or on the purchase of basic furniture requirements until they feel they can afford them or until they are able to establish credit. It must be emphasized that all these problems and others occur at a most crucial period, when the head of the household is in the process of seeking employment.

When Indian families succeed in finding housing, particularly when it is located in better neighborhoods, they are often coerced into signing long-term leasing agreements which they may not understand, or which bind them into making costly repairs on property they do not own or is not within their legal obligation to repair. For lack of legal services and vital information about housing codes, there are few means whereby the Indian family can be assured that such practices do not occur.

Bias and discrimination also inhibit the choice and selection of desirable housing. If housing markets are tight, the family must often settle for what is available. As a result the Indian family may be willing to accept substandard housing in marginal neighborhoods where there are high concentrations of poverty. The result is that Indian families are left to learn urban adjustment in areas of high crime, poor sanitation, and cramped living conditions. The extent of these problems may cause many individuals to consider that perhaps they were better off living in their rural community.

Without doubt, this initial period of urban living is one of great confusion and dependency for Indians. In presence of few other sources of support, the Indian often turns to other members of his family for moral and financial assistance, thus placing additional burden on other families in similar predicaments. Should individuals or entire families move in with other members of an immediate or extended family to lower expenses, et cetera, the situation is worsened by overcrowding,[25] landlord harassment, and unhealthy living conditions.[25] When all urban family support breaks down, it is not uncommon for the Indian to return to his particular rural community, only to venture back later, after resources there, as well, become depleted. Frequent migration to and from urban and rural Indian communities, a number of urban Indian center coordinators state, has notably complicated statistical gathering processes and the formation of an adequate urban Indian needs assessment.

Indian and non-Indian agencies attempting to service the urban Indian find it especially difficult to include this fluid population as part of permanent population bases when seeking to justify what they consider to be appropriate Indian shares of community chest and foundation funds for program services to meet the needs of this portion of the urban Indian population.

The transitory nature of a substantial portion of urban Indian populations to and from reservations, and a more recently identified trend, to and from-other urban Indian communities, are a significant characteristic of a visible portion of the urban Indian community.

Without a doubt, it carries with it substantial financial and emotional burdens. Perhaps even more crucial, it inhibits unifying efforts to overcome a series of related problems. Where unifying efforts have occurred, however, and small inner-city organizations have developed, Indian groups have been able to generate interest in improving housing conditions. Utilizing various types of political support and thrust, some groups have begun to assess housing needs and identify housing problems and implement orientation/education programs in Indian communities.

Programs which make available housing education, orientation, rentals listings, leasing information, and advice, provide a necessary first step in relieving some initial problems of housing facing newly migrated Indian families. Such programs could be expanded to include activities that provide information regarding direct supple-

---

NOTE.—Both footnotes below are from HEW Study of Selected Socioeconomic Characteristics of Ethnic Minorities, vol. III, p. 75.

[25] "Crowded housin [illegible] contributory factor to poor health, is also one of the surest indexes of poverty. Urban Indians experience moderate overcrowding at twice the incidence for the total urban population and severe overcrowding at three times the level for the total urban population. In all, 19 percent of all urban Indians live in moderately or severely overcrowded housing while only 7 percent of the total urban U.S. population live under such substandard conditions."

[25] "Poor housing and sanitation conditions characterize the dwellings of both urban and rural Indians. Among urban Indians, just under 1 percent of all dwellings are without water, compared to only 0.3 percent of dwellings for the total U.S. urban population. The incidence of urban Indian dwellings without toilets is 14 times higher than dwellings for the total U.S. urban population."

mental grants for housing, loans, housing improvements, and rent supplements during the family's initial tenure in cities.

Concurrent programs could also enlist the interest of the non-Indian members of the urban communities in that they are made acutely aware of their responsibilities toward Indian people as members of the urban community, in assuring that Indian people receive standard housing at fair prices.

Other efforts to stabilize economic and social conditions, and consequently provide incentive for the development of Indian family roles in urban settings, are in order. Education projects regarding credit application procedures, advice on managing economic conditions and the identification and/or development of fiscally responsible credit mechanisms for Indian people, are additional areas of need.

FINDINGS

Upon arrival in urban areas, most Indians are not adequately informed about how to find housing.

Already at a disadvantage because of lack of money, the Indian family will often settle in inadequate housing located in distressful neighborhoods.

Lack of funds will also cause many families to forego basic necessities and those conveniences vital for seeking employment. (Adequate/reliable transportation, telephones, utilities.)

In addition, the Indian family, larger than average U.S. families, tends to share housing with relatives to save expenses.

Existing agencies designed to service housing problems know little about Indian housing problems or the Indian situation as a whole; as a consequence, they find it difficult to assist the Indian family individually.

RECOMMENDATIONS

That those agencies responsible for the affairs of all Indian people, assist those agencies in urban areas that are familiar with problems urban Indians face, to assure that Indians within urban comunities are adequately informed about available housing, housing financing alternatives, and are provided with appropriate consumer education programs.

D. Health

Urban Indian health care needs, like many other problems facing Indians, echo those of the rural Indian.[26]

Need for additional facilities, doctors, medicine, general health information, and care is high. The urban Indian, however, does not have the same access to existing health care facilities as his rural counterpart, as many of the latter facilities have been centralized on or near reservation communities. Even these are remote for rural Indians. Testimonies have indicated that, particularly in off-reservation areas, local non-Indian health service hospitals are reluctant to accept Indian patients for fear they will not receive payment, and frequently refer most patients to distant Indian hospitals if cash or financial responsibility cannot be verified.

---

[26] See reports from Indian health task force.

General lack of information among the non-Indian community about Indians living in urban or rural nonreservation communities often results in similar referrals of Indians who have lived off reservation for most of their lives, and has even included those carrying health insurance.

Generally, new Indian arrivals to urban areas are unfamiliar with existing health facilities and are uncertain as to whether they are eligible for such health services. These Indians are often reluctant to go to local hospitals because of financial barriers, preferring to wait until they have the means of visiting an Indian health facility. In so doing, they risk more serious illnesses in the process. In addition, testimonies indicate Indians may hesitate to use existing facilities because of language barriers, limited knowledge about available services, alternative methods of payment, health insurance programs, et cetera.

Existing health care facilities in urban areas, city, State, and county, have not worked with federal Indian health services agencies to assure general cooperation in services, particularly in identifying urban Indian health needs, much less preparing a comprehensive approach to meeting these needs.

Without a doubt the identification of urban Indian health care needs is crucially lacking. Indian agencies interested in assuring services to Indians in urban communities are finding it difficult to obtain specific needs statements from existing health agencies.

Indeed, as most agencies attempting to service Indians in urban areas have learned, it has been difficult to determine accurately such basic data as the current urban Indian population figure. (See section under "Housing" relating to problems of enumerating a highly transient population.)

Some urban Indian health agencies, often through boards of various health agencies and Indian people from the urban communities, have instrumented general health education programs which, through vehicles such as the Indian Community Health Representatives, or other combinations of paraprofessionals and outreach workers, have succeeded in providing the urban Indian with information about existing agencies and about basic health maintenance in areas of nutrition, prenatal and postnatal care, et cetera.

The need for additional alcoholism treatment centers cannot be overlooked. Indian persons testifying at hearings conducted by this task force indicate that, particularly in off-reservation border towns, alcoholism treatment centers are far from adequate. Current alcoholism control methods involve little or no therapeutic services and the problem drinker is left to face repeated incarcerations, fines, and release with little opportunity to examine alternatives. Local governments of many off-reservation border towns limit the development of facilities and programs because they feel that such care must be a responsibility of the Indian Health Service or feel they lack jurisdiction to deal with such social problems. Again, there is lack of adequate and specific coordination of efforts.

Pervading the many Indian health problems in urban areas, as well as rural areas, is the need for additional employment of Indian personnel, and alternatively, the need to inform key personnel in existing city, county and State facilities about Indian health problems and Indian rights to services. (See "Employment—affirmative action hiring." See section on non-Indian community attitudes. See section on legal services needs.)

FINDINGS

Urban Indian health needs have gone largely unassessed, other than basic assumptions that the health problems of urban Indians are similar to those of rural Indian communities and those of reservation communities.

Existing off-reservation health agencies have not, for the most part, assumed responsibility toward either assessing or meeting the specific health needs of urban Indians.

RECOMMENDATIONS

That such agency as is responsible for the health care of all Indians assume a lead in assuring that urban Indian health needs are assessed and that vital coordination between Indian health service and local, State, county, and private health facilities is pursued to assure adequate health care for urban Indian people.

That such agency as is responsible for the health care of all Indians assume a lead in assuring that good health maintenance education be available to urban Indian persons, and that such agency involve cooperative efforts of related agencies and representative bodies of Indian people.

E. FREQUENTLY MENTIONED NEED AREAS

FINDINGS

The areas examined in this task force needs assessment only begins to suggest basic Indian need problems. Although each area of analysis attempts to cover some need problems significant to that area, each area of study contributes a share of issues that pervades many other areas of Indian concern.

A brief synopsis of frequently mentioned needs include:

1. LEGAL SERVICES

Essential to providing urban and rural nonreservation Indians with adequate consumer education in areas of housing information, appliance purchase, credit establishment, and all areas where Indian people participate in contracts or conveyances with non-Indians, is that of legal guidance, legal counsel, and clear understanding of individual legal rights.

As various sections of this report revealed, Indians suffer not only a lack of adequate consumer education, but also a lack of information about individual civil rights. It should be noted, however, that knowledge of these rights, in and of themselves, does not insure the fact that the Indian person will, so informed, demand that he be granted justice or equity. Various civil rights reports reveal that, in fact, Indian persons will suffer broad abuse of their rights before issuing comment, much less litigation. The monetary cost of initiating litigation without doubt, severely dampens an interest in pursuing compensation.

Testimony at hearings conducted by this task force have specified the following needs:

a. Protection of civil rights;

b. Need for legal education for Indian laypersons;

c. Need for legal education for non-Indian persons serving in State and local judicial systems, regarding clarification of jurisdictional issues between tribal and non-Indian local governments and law-enforcement personnel.

d. Need for better community relations activities on the part of local police and law enforcement officials.

e. Need for low-cost legal services, and legal counsel.

f. Need for assurances that Indian inmates receive adequate protection of rights.[27]

g. Need for interpreters for native-speaking Indian defendants.

A great deal of the prejudicial treatment that Indian people face from the law enforcement, judicial, and correctional branches of the criminal justice system stems from many deep-rooted misconceptions fostered by ignorance of the differences between Indian people and other segments of the population. In order to combat this continual cycle of racial misunderstanding, Congress must appropriate funds to allow Indian people to educate all branches of the criminal justice system so that in the future practices of racial discrimination will be minimized by this effort. Congress will need to pass legislation to make law enforcement agencies cooperate with tribes and Indian organizations to facilitate better community relations between all parties, and to actively recruit and employ Indian people to work in all levels of service.

2. INDIAN ADOPTION NEEDS

There is need for assurances that adopted Indian children, now considered to be ineligible for Federal Bureau of Indian Affairs services by virtue of their adoption by non-Indian persons, or by virtue of their foster careship by non-Indian persons, or other such conditions not of their own creation, be made eligible for BIA services as established in treaty rights/obligations and other such agreements negotiated with their tribes, or where exact tribal lineages cannot be established or certified due to a protection of the rights of parental confidentiality, and that such children, upon providing reasonable documentation, be made eligible for services, as normally provided for, to Indians in the locales of the child's residency.

There is need for federally-sponsored, locally-controlled group care facilities for those Indian children eligible for, or in consideration for, adoption.

There is need for general cooperation and sharing of informational systems of all related local, State, and Federal child and youth care agencies and responsible tribal and BIA agencies to assure maximum care and benefit for the Indian child without parents.

There is need for development of family-seeking agencies for the placement of homeless Indian children.

There is need to effect Federal/State laws that will make it possible for the Indian child to learn the bloodline of his parentage for purposes of establishing eligibility for Indian services.

---

[27] See app. C-1 for related material on protection of the rights of Indian inmates.

3. ELDERLY NEEDS

There is need for additional senior citizen care facilities in both urban and rural nonreservation communities.

4. ALCOHOLISM COUNSELING NEEDS

There is need to address with additional programing and Indian personnel the problems of Indian alcoholism. The needs in this area aline with many basic social problems facing Indian people, as revealed in a statement made during the Phoenix hearings:

> Loneliness and isolation undermine confidence needed for success. The Indian feels unable to compete equally with non-Indians and the sense of inferiority he has absorbed limits his motivation. Both the condescending attitudes of whites toward the Indians, and his own low self-esteem nurture and perpetuate a feeling of inadequacy. This type of pressure situation too often leads to engaging in consumption of alcohol as a temporary escape and finally total dependence.

5. TRANSPORTATION NEEDS

Lack of transportation to and from places of employment, to and from health facilities, and to and from various community centers is of prime concern within Indian communities across the country. Table 11 reveals that 27.9 percent of urban Indian families have no automobile, as compared with 19.4 percent of U.S. families.

6. NEED FOR FACILITIES

A number of Indian organizations, and individuals testifying at the task force No. 8 hearings, note that in many Indian communities there are few places available to hold cultural, social, and recreational activities. Indian center coordinators state that existing Indian center facilities are often too small to hold large meetings or events, although these facilities are in heavy use after regular office hours by community groups. Some persons have testified that a lack of adequate facilities for recreational and Indian social events leaves only one option for socializing: the Indian bar.

TABLE 11.—TRANSPORTATION DATA FOR URBAN RURAL INDIANS [28]

[In percent]

	Urban		Rural	
	United States	Indians	United States	Indians
Transportation (number of autos per family):				
1	46.4	46.6	51.5	50.3
2	28.8	21.9	30.8	15.4
3 or more	5.3	3.6	6.0	2.8
None	19.4	27.9	11.7	31.5

[28] U.S. Bureau of the Census, "1970 Census of the Population, Subject Reports: American Indians," PC(2)- 1 FU.S. Bureau of the Census, 1970 "Census of Heusing, Detailed Housing Characteristics, U.S. Summary, HC (I)-B1 "Detailed Housing Characteristics for the United States: Regions, Divisions and States: 1970, Supplementary Report," HC (S1) 6.

Indian artisans and craftsmen also note that they lack facilities to display and sell their crafts, a particular difficulty for those families who depend upon crafts sales as a primary source of income, but who cannot afford to pay additional rental costs.

7. RECOMMENDATIONS RE: FREQUENTLY MENTIONED NEED AREAS

Although the extent of the needs for the above-mentioned items are widely held, we can but hope that each area will be addressed by Congress as relevant legislation regarding these needs reaches them. More importantly, an addressing of these need areas must be encouraged within Indian communities throughout the country, among them local Indian centers. We mention these problems together here to assist an understanding that these needs areas and a variety of others are ones that face Indian center coordinators and Indian organizational administrators daily.

F. THE INDIAN CENTER

Without doubt, Indian centers in rural nonreservation and urban communities throughout the United States have provided a vital service essential to an Indian clientele: personal and financial counseling, referral and general urban/nonreservation living orientation. The success of many agencies has been their interest in assuring that their Indian clientele receives sensitive, flexible, and supportive counseling.

Perhaps, just as vital, has been the role Indian centers across the United States assume, as a matter of course—that of advocate for Indian persons and organizations. By serving as primary communication link between Indian people and the greater metropolitan or rural nonreservation areas and their respective governments, Indian centers are often able to assure an increase in services for Indian individuals and families.

Without a doubt, it is through the interest and concern of such organizations in assuring Indian advocacy, that this task force has been able to receive the forum of Indian opinion and concern that it has.

The problems many Indian centers now face are numerous. Primary attempts to see that Indians within nonreservation communities receive their share of public programs is one major concern. Problems in assuring that Indians who desire to return to reservations or who hold numerous links there receive appropriate shares of Bureau of Indian Affairs services, is another. As the legislative summary, the historical summary and other sections of this report indicate, the Bureau of Indian Affairs does not now offer to nonreservation Indians the same services it has offered to Indians living on or near reservations. It has, we hold, administratively held Indians living off reservations or without the "on or near" reservation residency requirements, to be ineligible for its services.

The result of such misinterpretation of trust responsibility has left numerous misunderstandings, the majority of which have resulted in severe neglect of approximately 45 percent of the Indian population. A large portion of the testimony indicated that administrators of various off-reservation programs in health, education, employment, social services, and so forth, have found that the vast majority of non-Indians in urban and nonreservation communities believe that all Indians receive services from the Federal Government, and the consequence has been that such arguments have been used to deny or make difficult the acquisition of services for Indian people living off reservations. Unfortunately, such arguments persist at all levels of Indian concerns. Non-Indian prospective employers state that they see no imperative to hiring Indian people as they are being cared for already. Social service agencies in cities, counties, and States deny services through referrals to statutes limiting services to nonresidents or persons not part of the permanent community.

Bureaucratically speaking, an Indian with any of the problems identified in this analysis does not receive many services because he is often considered ineligible for them. When he is able to utilize those services, however, they often do not correspond with his needs—BIA Employment Assistance, religious counseling, etc.

Should nonreservation organizations, such as boards of directors of an Indian center, exert an interest in negotiating with city, county or community-based interest groups such as a community chest, they have been severely hindered by lack of vital population figures, Indian population descriptions and other vital documentations of the Indian problem. Data-gathering activities then become an organizational precedent. Without a doubt such costly exercises impede the development of vital services to Indians residing within the community.

Should departments of programs of interest to the Indian community be scattered throughout large city bureaucracies, information gathering and application processes must take, of necessity, enormous effort. Indian organizations, or Indian centers, must:

1. Locate the appropriate program responsible for their area of need.

2. Identify precisely where Indian individuals, families, and groups and organizations are considered target recipients of such program.

3. Where Indians are not currently a part of the target population, begin processes to assure that they have opportunity to so become.

4. Begin application processes for programs, identifying for each different program, particular population disparities peculiar to Indian communities, etc., as well as performing those functions of data gathering specific to particular proposals, et cetera.

5. Pursue the application through various departments, completing requisite supports.

6. Pursue support outside the direct application process. Obtain letters of support from related agencies, organizations, and institutions of recognized status, et cetera. (NOTE: Coordination with similar nonreservation or BIA offered services can often be of vital importance here.)

7. If the proposal is accepted and grant is issued, set up proper reporting and recording mechanisms to fulfill grant requirements, prepare bookkeeping, appropriate voucher systems, et cetera.

8. Perform the service.

The processes must be repeated for each additional program area where the Indian community has indicated need, for example, health, education, child care, employment, legal services, general social services, housing, et cetera. Without doubt, in terms of effort and fiscal expenditure, the cost is high.

FINDINGS

1. Indian centers and Indian organizations in urban and rural nonreservation areas serve a variety of functions to Indian people:

(a) They provide substantial amounts of sensitive and supportive social services and general assistance to individual Indian persons and their families.

(*b*) They provide advocacy for Indian people and serve as a primary communication link between local governments and Indian people.

(*c*) In response to the expressed need of their Indian communities, Indian organizations and Indian centers must pursue a long and rigorous path of data-gathering and resource identification to obtain vital services for Indian people.

2. The data-gathering process for Indian organizations and Indian centers, already limited in resources, is an expenditure of efforts that takes away from vital direct servicing of urban and rural nonreservation Indians.

3. Current efforts by the Bureau of Indian Affairs to meet the needs of fully "eligible" Indian persons living in offreservation communities and urban areas are minimal and inadequate.

RECOMMENDATIONS

1. That the functions of Indian centers and Indian organizations be recognized, through legislative mandate, as primary service mechanisms—servicing a community of Indian persons, intertribally mixed and operated through representative bodies, elected by Indian persons living in communities. Such recognition should extend far enough to enable such groups to be given direct funding from those federal agencies who have identified the population of an Indian community in need of supportive grants.

2. That the data-gathering functions of those nonreservation rural and urban communities be made a primary responsibility of such agency as may in the future be developed or such agency as currently exists which has primary responsibility and trusteeship of all Indian people.

3. That such agency assume adequate, basic population identification, population description, and general needs assessment for all Indians, particularly nonresrevation, rural, and urban Indian populations.

G. Rural Nonreservation

A visible absence in the needs assessment of this task force is that for rural nonreservation communities, particularly of offreservation bordertowns. Problems of these areas, it should be noted, far surpass a mere echoing of reservation or rural Indian community problems. Without doubt, these areas form a front in all areas of conflict between cultures. The very nature of their problems are so pervasive that few agencies have actively worked toward any assessment of the tangled interrelated problem areas. Primary studies by various state agencies of the U.S. Civil Rights Commission have uncovered numerous problem areas, but the brunt of statistical analysis lie far in the future.

Certainly, the above-mentioned areas, because of their very nature, have been difficult areas for this task force, given its limitations, to begin to adequately delve into. Notably, the impetus of our study has depended to an immeasurable extent upon a basic assumption of existing urban Indian organizational systems. We have been fortunate in being able to identify organizations (see Directory of Indian Organizations—appendix A) involved in the many urban areas we have contacted. It is largely through their cooperative effort that our series of task force hearings have been possible.

Regrettably, it can be said that often where these types of organizations are so direly needed, they suffer considerable growing pains and find it particularly difficult to participate in attempts such as ours. In the interest of avoiding any further such occurrences, we solemnly submit that a vital need of rural nonreservation communities is that of establishing essential data-gathering entities and needs assessment of general advocacy for such Indian communities significantly in need.

FINDINGS

A vital need of rural and nonreservation communities is that of establishing essential data-gathering entities and needs assessment to assure meaningful advocacy for Indian communities in need.

RECOMMENDATIONS

That those agencies responsible for the care and trusteeship of all Indians take all measures necessary and within their means to assure that the needs of rural nonreservation communities in all areas be adequately and meaningfully assessed.

II. Indian Poverty Levels and Income Characteristics

The extent of Indian poverty levels and low family income has been brought to the attention of the general public numerous times. The descriptions within this social needs assessment attempts to reveal how Indian poverty levels improve with urbanization, but are far below average U.S. levels. The tables on the next two pages give data about Indian income characteristics (table 12), and Indian poverty characteristics (table 13).

TABLE 12 [29]

Indian income characteristics

The income level of American Indians nationally, whether for persons or families, males or females, is significantly lower than that of any other group in the population. While the income of urban Indians is better than that of rural Indians, it is generally comparable only to that of the national rural farm population and is significantly less than that of the U.S. national averages.

Individual incomes under $4,000

Males.— Indians have the lowest individual income of any group in the U.S. 55 percent of all Indian men receive less than $4,000, representing 24 percent more low-income men than the U.S. average for men.

The percent of urban Indian men (46 percent) earning low incomes under $4,000 is 18 percent smaller than the percent for rural Indian men (64 percent), but still 15 percent more than U.S. total men (31 percent).

---

[29] Department of Health, Education, and Welfare, A Study of Selected Socio-Economic Characteristics of Ethnic Minorities Based on the 1970 Census, vol. III, American Indians.

Females.—Indian women nationally have the lowest income of any group.

Of all Indian women, 80 percent earn less than $4,000, compared to 68 percent of all U.S. women who do.

Family incomes under $4,000

Although urban Indian women have entered the labor market in force, with virtually the same labor force participation rate in urban areas as the U.S. total average (42 percent and 41 percent, respectively), their income combined with that of Indian men is not adequate to maintain one-third of all Indian families above a low-income level.

TABLE 13 [30]

Indian poverty characteristics

Even with the gains that have been made over the past decade, the economic status of the Indian continues to be far below that of the total national population. Of all urban Indian families, one in six has a income under $3,000. On the other hand, one in three rural Indian families has an income under $3,000.

Twenty-six percent (80,000) of urban Indians are in poverty; of these persons 6,300 are 65 years of age and over; 29,000 are children under 18; and 6,500 are female heads of households. Thus 51 percent of all urban Indians in poverty are clearly in a dependent status (dependent children, elderly, female heads of households).

Indian individuals.—In urban areas, 26 percent of all Indian individuals are in poverty, nearly twice the national proportion for poverty among individuals.

Unrelated Indian individuals.—Urban Indians are only 13 percent above the national urban average in poverty.

---

[30] Department of Health, Education, and Welfare, A Study of Selected Socio-Economic Characteristics of Ethnic Minorities Based on the 1970 Census, vol. III, American Indians.

VII. EXPLORATION OF ALTERNATIVE ELECTIVE BODIES

This report concerning the establishment of a representative system for tribes and urban Indian organizations must begin with some general statements on (1) how such systems are related to the delivery of Federal resources to the Indian people and (2) as has been shown throughout the entire body of this report, the amount of resources available to American Indians is not adequate to their social and economic needs. The basic premise for the establishment of a representative body for Indians is that under the present system. Indian people have not been able to contribute fully to the development of strategies designed for lasting solutions of their social and economic needs.

The current strategy now employed by both the Federal and State Governments to provide services for American Indians is to include them under minority classifications for services. This process, however, has several basic flaws which prohibit service delivery systems from providing enough resources to meet the needs of Indian people. One severe fallacy of this type of strategy is that Indian people are not able to compete with other minority groups in the race to obtain the limited number of services available from the State and Federal Governments. Indian people do not have a sufficient population base to directly influence legislation through the voting process nor do they have a strong enough lobby to advocate for favorable enactments in Washington or in the State capitols.

States and their various forms of social service agencies, as has been shown, are too often ignorant of the Federal-Indian relationship. The basic philosophy of the States is that Indians receive adequate resources from the Federal Government vis-a-vis Bureau of Indian Affairs and the Indian Health Service, and that if Indian people would cooperate, these agencies could meet all of their social needs. They feel that the many programs of the BIA and the IHS adequately do the job and that they (the States) should concentrate more on serving the other minorities that can and will cry out if they feel that they are not getting their fair share of governmental services.[31] The States, as administrators of a large number of federal dollars for social service programs, cater to the more politically powerful interests, and Indians' needs are subordinated.

Another characteristic that renders this service strategy ineffective is that the social service agencies are slow to adopt innovative programs to meet the different needs of the various ethnic groups making up the service population. Consider how long it has taken for the Federal Government to recognize the need for bilingual education to be taught in schools within predominately minority ethnic enclaves such as in Spanish speaking communities throughout the West and East coasts. It is a very difficult task to make the Federal and State Governments recognize and address the many and unique issues that Indian people encounter in their daily lives wherever they reside

---

[31] It should be noted that Indians are included in the projected population services counts on formula basis program proposals, but are effectively excluded for services.

In obtaining Indian opinion on the development of a proper method to incorporate Indian input in policy matters, this task force constantly asked witnesses their thoughts on this subject during the hearings portion of its study. To further supplement our findings we sent out letters to each Indian organization on our mailing list asking them to develop position papers regarding this subject.

Task Force No. 3—Federal Administration; Structure of Indian Affairs—conducted an intertribal legislative institutions workshop in Washington, D.C., attended by many tribes and urban Indian organizations from throughout the country. From these two efforts we were able to develop several plans that would allow Indian tribes and urban Indian organizations to have a direct voice into the policy formulation of the Federal Government concerning Indian affairs.

Before any recommendations can be made to develop structures for Indian input, there has to be an examination into the objectives, goals, and powers of such an alternative elective entity. The basic finding of the workshop was that the executive branch takes actions which preempt Indian representation in the policymaking processes of the Congress, resulting in executive action without Indian representation. Furthermore, it was concluded that the executive branch abuses and redirects the will of Congress in spite of Indian efforts to gain favorable legislation through the Committee hearing process. It was finally concluded that Congress frequently enacts legislation damaging to the interests of tribes because there is no means by which the Indian voice can be formally heard in the legislative branch.

During the workshop held in Washington, the consensus of the participants was that such an elective body should have the following objectives:

1. Provide real Indian input into the budgetary process, both for legislative and executive branches. This includes program definition, line item control, and development of rules and regulations for administration of programs. This system will provide a door to Congress which will enable Indians to be included in the decision process of executive program conversion.
2. Provide oversight review with regard to the activities of the executive and legislative branches. The purpose of the review is to identify areas where the executive branch alters the intent of Congress and to provide a preventive maintenance system in securing consistent Indian policy decision and execution.
3. Provide accountability of both the United States to the tribes and of tribal representatives to their people. This process will clearly define the responsibilities of everyone dealing wtih Indian affairs and establish an evaluation system whereby tribes can determine how well the General Assembly and its delegates are performing.
4. Provide a method of protecting the inherent sovereignty of all tribes and strengthening the vehicle for carrying out the trust responsibility of the U.S. Government. Through this system it will be clearly defined that no tribes will give up their sovereignty, but will in fact be provided a method for exercising their rights as sovereign nations.

With the above objectives in mind this task force recommends the adoption by Congress of any one of the following which would give real Indian input into policy making.

ELECTIONS OF INDIAN CONGRESSIONAL DELEGATION

This approach includes the direct election of two Senators and three or more Representatives to the House and Senate of the U.S. Congress. The process would incorporate nomination of candidates through a national general assembly of tribes and popular election of representatives. This concept includes establishing an ongoing general assembly of tribes and an Indian staff with an executive director who directly interfaces with a Secretary of Indian Affairs—a Cabinet level officer in the executive branch. The Secretary of Indian Affairs would be responsible for all Indian Affairs administration—all funds, assistance and services to Indians consolidated from the many different working with Indians.

The Congress would form a Joint Standing Committee of Indian Affairs which would be made up of a collective body of elected Indian senators and representatives. This Joint Standing Committee of Indian Affairs would have Indian Affairs budget justification as well as broad jurisdiction over Indian Affairs issues.

UNION OF INDIAN NATIONS

The Union of Indian Nations would in effect serve as a "recognized" unofficial committee of Congress.

The Union of Indian Nations would serve as a primary source for legislation which reflects the interests of a majority of tribes. Specific tribal legislative interests would be directly placed before the Congress without action by the Union of Indian Nations unless such action is requested by the tribe or tribes concerned.

Election of an Indian board of representatives or commissioners empowered to define U.S. policy toward Indian nations and direct program development activities and coordinate with all departments of the Federal Government as they relate to Indian interests.

ESTABLISHMENT OF INTER-TRIBAL SERVICE ORGANIZATIONS

Tribal governments have throughout their course of past relationships with the Federal Government a valid claim to powers as a State government, with full jurisdiction over all civil and judicial matters unless specifically changed by congressional legislation.

When tribal governments are able to enjoy the same powers as those of a State government, then the tribe will be able to create "intertribal organizations that are completely outside of the States' jurisdiction; therefore the tribes can best be able to define their own needs and meet them on or off Indian territory."

During the hearing testimony conducted throughout the country, the majority of the respondents expressed their desire to have a system of an alternative elected body designed so that a regional concept would be utilized that would best reflect the needs and desires of their people. Regionalization of the entity could be developed that would give each tribe a fair and equal voice in all matters. One method would be to use the existing regional formula now practiced by the AIPRC with some modifications. Subregions made up of States or other geographic arrangements could be designed such that each area would be adequately represented. Each region would elect members from its own subregions to form a national body that would:

1. Determine who and how much Federal resources are necessary to meet the needs of Indian people based upon plans developed by that region or subregion.
2. Watch all Federal and State legislation possessing enough power to veto any form of legislation that may erode or place in jeopardy the present Indian-Federal relationship.
3. Be given enough resources to adequately meet the needs of Indian people wherever they reside.

APPENDIX A - 1

Location ____________
Interview Number ________
Date ______________
Given By ____________

PROFILE OF A NATIVE AMERICAN URBAN INDIAN

- Individual Questionnaire -

A. BACKGROUND INFORMATION

1. Name (Optional) ____________________

2. Address (Optional) ____________________

3. (a) Age ________ (b) Sex: M ______ F ______

4. Marital Status:
    - Married ______
    - Single ______
    - Divorced ______
    - Separated ______
    - Widowed ______

5. How Long Have You Been Living In The Area? ________

6. Number Of Children ____________________
    Their Ages ____________________

7. Where Are You Originally From? (Check One And Name The Place)

    ______ On Or Near A Reservation; Name ____________

    ______ In Or Near An Indian Community; Name ________

    ______ Other; Name Of City And State ____________

8. What was your primary reason for coming here?

    ____

    ____

    ____

9a. What is your tribe affiliation?______________________

b. What is your spouse's tribe affiliation?______________

c. Are you an enrolled member of your tribe? yes_____no_____

d. Are your children enrolled members of your tribe?

yes_____no_____

e. Do you vote in your tribal elections? yes_______no_______

10 . What is your family's approximate annual income?________

B. EMPLOYMENT

1. Occupation: Yours________________________________

Spouse________________________________

2a. Have you ever utilized employment service agencies?

yes______no_____

b. If yes, which one did you use?

State:__________Private:__________BIA:__________Other:________

3a. Was the service satisfactory? yes________no________

b. Why____

____

____

4. What other methods have you used to get employment?

Newspaper:_________________Social gathering:____________

Word of mouth:______________Other:______________________

5a. Are you satisfied with your present employment?

yes_____no______

b. Would you like information on training opportunities?____

c. Would you like to get information on job opportunities?__

d. Are you interested in learning new skills?______________

6. What are some of the problem areas you think face an Indian seeking employment? ____________________

____

____

7. What other kinds of employment services would you like to see available? : ____________________

____

____

C. HOUSING

1. Do you own your home? (a) Yes:________ No:________

   (b) If renting, type of housing: Apartment:________ House:________
   Trailer:________ Project:________

2. How many people live in dwelling? Ages:

Female	Male
____	____
____	____
____	____

3. Are you satisfied with your present home? (a) Yes:______ No:______

   If no, why? ____________________

   ____

4. Do you plan to move in the next five years? (a) Yes:______ No:______

   (b) If yes, do you plan to: Rent:_____ Buy:_____ Move to Reservation___

   (c) If moving, what area of city or other city do you plan to reside?

   ____

5. Are you aware of available public housing? Yes________ No________

6a. Would you live in public housing if eligible? Yes________ No______

b. Why? ____

____

7. Do you know what to do in buying a house? Yes________ No________

8a. Have you ever had any problems in obtaining housing? Yes_________

No__________.

b. What were the problems? ______________________________

____

____

____

9a. Have you ever received housing assistance from any organization (Public or Private)? Yes____________ No______________

b. Which Organization? ______________________________

10. How could an Indian organization help with housing? ____________

____

____

____

D. EDUCATION

Grammar School:______ Some College:_________

High School:__________ College:_________Degree:_________

E. SOCIAL SERVICE PROGRAM INFORMATION

1a. Has your family ever received any typ of Financial welfare assistance: Yes______No_____

b. If so, what were the programs?____________________________

____

____

____

2. Have you or any member of your immediate family ever participated in any of the types of social service programs listed below? If so please indicate the organization providing the service.

- Supplemental Food (i.e., Food Stamps) or Clothing Program
____

- Special Education For Handicapped Children (Phy[illegible]lly Or Mentally)______________________________
- Head Start______________________________
- Day Care Center______________________________
- Job Placement Program (After-School And Summer)__________
____
- Youth Counseling______________________________
- Big Brother Program______________________________
- Adult Education______________________________
- Family Counseling______________________________
- Legal Services______________________________
- Boarding Schools (BIA)______________________________
- Dormitory Schools (BIA)______________________________
- Other______________________________

3a. Have you ever tried to participate in one of the programs listed in question 2? Ues________No________

b. Did you have any problems receiving assistance. Yes______
No__________.

3. If yes, what were they?______________________________
____
____

F. INDIAN SERVICES

1. Have you ever used the services of any Indian Organization? Yes________ No________. Explain:__________

____

2. Are you aware of Indian organizations providing assistance to Indian people? List:____________________

____

3. Do you think that Indians have adequate health services available in your city? (a) Yes________ No________

(b) Explain:____________________

____

4. What other kinds of services would you like to see available? List:

____

____

____

G. ADDITIONAL COMMENTS

1. Do you have any additional comments on any of the previously mentioned areas?____________________

____

____

____

2a. Have you participated in any programs offered by your reservation in the last two years. Yes________ No________

b. Please list the programs and services received:

____

____

____

____

APPENDIX A-2

Location______
Number______

PROFILE OF THE URBAN INDIAN POPULATION AND SERVICES

- Organization Questionnaire -

A. BACKGROUND INFORMATION

1a. Name of Individual Completing Profile (optional)
______

b. Title______

c. Date______

2. Name, Address and Telephone of Organization:

______
______
______
______

Telephone:______

3. Director:______

B. ORGANIZATION INFORMATION

1. How long has your organization been operating? ______

2. Is it profit or non-profit? ______

3. How many employees does your organization have?

Professional	Administrative
-Full Time______	-Full Time______
-Part Time______	-Part Time______
-Volunteers______	-Volunteers______

4. Briefly state your Organization's long range goals and objectives.

____

____

____

____

____

5. Please describe the geographical boundaries which your organization's services cover. ______________________________

____

C. PROGRAM INFORMATION

1. List your major on-going programs and identify funding source and type (grant or contract) for each.

Program	Source	Type

2. In addition to the above program have you ever tried to receive additional funding assistance from governmental/private agencies? Yes__________ No__________.

3. What programs were they and identify relevant agency and type of funding sought.

Program	Source	Type

4. What do you feel were the major reasons for not receiving funds?

5. What are your eligibility requirements, for allowing individuals to participate in your program services.

6. Approximately how many Indians have participated in your programs over the last:

1 year__________ 2 years__________ 3 years__________

7. Identify the tribes which have been represented by your service population:____________________

____

____

____

____

D. POPULATION DATA

1. Please estimate the total Indian population in your city____________

________________________.

2. Please estimate the age distribution of the total population in percentages:

15 years and younger	________
16 years to 20	________
21 years to 65	________
Over 65	________
Total	100%

3. Please estimate the income distribution of the total population in percentages:

$3000 and Under	________
3001 - 6000	________
6001 - 9000	________
9001 - Above	________
Total	100%

4. Please list the tribes that are represented in your city:

____

____

____

____

____

5a. What is the estimated rate of unemployment for Indians and non-Indians?

Indians____________________ Non-Indians________________.

b. What is the source of this information______________________.

E. ADDITIONAL QUESTIONS

1. What do you feel are the major problems and/or needs of the Indian population in your city?

____

____

____

____

____

2a. Do you feel available public services (federal, state and local) are capable of adequately satisfying these needs?

Yes____________________ No__________________

b. Why:____

____

____

____

____

____

____

3. Please identify all other local urban Indian Organizations.

Name	Contact	Address	Phone

4a. Has a "needs" assessment or any other relevant report ever been performed on your community or city. Yes______No________

b. Please attach copy or provide information where this report(s) can be obtained.

APPENDIX B-1.—DIRECTORY OF URBAN INDIAN AND RELATED GROUPS AND ORGANIZATIONS

Recapitulation by States

Alaska:		Missouri	(1)
Anchorage	(3)	Montana	(10)
Fairbanks	(1)	Nebraska	(10)
Juneau	(2)	Nevada	(1)
Arizona:		New Mexico	(4)
Flagstaff	(1)	New York	(7)
Phoenix	(1)	North Carolina	(2)
Tucson	(2)	North Dakota	(4)
Winslow	(1)	Ohio	(1)
California	(26)	Oklahoma	(11)
Colorado: Denver	(2)	Oregon	(10)
Connecticut	(1)	Pennsylvania	(4)
Illinois	(10)	Rhode Island	(1)
Iowa	(1)	South Dakota	(11)
Kansas	(2)	Texas	(6)
Maryland	(1)	Utah	(2)
Massachusetts	(1)	Washington, D.C	(1)
Michigan	(5)	Washington State	(12)
Minnesota	(3)	Wisconsin	(6)

ALASKA

Anchorage

Executive Director, Cook Inlet Native Association, P.O. Box 515, Anchorage, Alaska 99501—(907) 227-2508.

Mr. Robert W. Rude, President, 670 W. Firewood Lane, Anchorage, Alaska 99501.

Executive Director, Urban Native Center Task Force, 3350 Commercial Drive, Anchorage, Alaska 99501.

Fairbanks

Executive Director, Fairbanks Native Community Center, 102 Lacey Street, Fairbanks, Alaska 97701—(907) 452-1648.

Juneau

Executive Director, Alaska Native Brotherhood and Alaska Native Sisterhood, 1003 B Street, Juneau, Alaska 99801.

Mr. Ray E. Paddock, Jr., Executive Director, Central Council Tlingit and Haida Indians of Alaska, 114 South Franklin Street, Rm. 202, Juneau, Alaska 99801.

ARIZONA

Flagstaff

Ronald C. Wood, Executive Director, Native Americans for Community Action, Inc., 121 East Aspen, P.O. Box 572, Flagstaff, Arizona 86001—(602) 774-2537.

Phoenix

Sid Beane, Executive Director, Phoenix Indian Center, 4025 North 2nd Street, Phoenix, Arizona 85012—(602) 266-4405.

Ms. Louis Tuckler, Indian Adoption Program, 2073 N. 7th Street, Phoenix, Arizona 85012—(602) 257-1904.

Tucson

Mr. Luther Hughes, Executive Director, American Indian Association of Tucson, Inc., 2512 South 6th Avenue, P.O. Box 7672, Tucson, Arizona 85713—(602) 884-7131.

Executive Director, Tucson Indian Center, 120 West 29th Street, Tucson, Arizona 85713.

Mr. Raymond F. Ybarra, Director, Pascua Yaqui Association, 4821 W. Calla Vicam, Tucson, Arizona 85710—(602) 883-2838.

Winslow

Executive Director, Winslow Indian Center, 529 West 2nd Street, Winslow, Arizona 86047.

CALIFORNIA

Anaheim

Timothy D. DeAsis, Executive Director, Orange County Indian Center, Inc., 127 Topango Drive, Anaheim, California 92804—(714) 826-9579.

Compton

Emmett Sarracino, Executive Director, American Indian Free Clinic, 135[illegible] Long Beach Blvd., Compton, California 90221—(213) 537-0103 or (213) 637-[illegible]551.

Culver City

Executive Director, Indian Center, West, 4836 Sepulveda Blvd., Culver City, California 90203—(213) 391-6957.

El Monte

Executive Director, San Gabriel Valley Center, 10831 Valley Mall, El Monte, California 91731—(213) 448-1977.

Fresno

Mr. Jeff Davis, Executive Director, Fresno American Indian Council, Inc., 2940 Fresno Street, Fresno, California 93721—(209) 268-8694.

Healdsburg

Mr. John Folster, Executive Director, YA-KA-AMA, 6215 Eastside Road, Healdsburg, California 95448—(707) 887-1541.

Huntington

Ms. Juanita Connors, Executive Director, The Indian Free Clinic, Inc., 7300 South Santa Fe Avenue, Huntington Park, California 90225.

Executive Director, Southeast Indian Center, 7028 Rugby Avenue, Huntington Park, California 90255—(213) 587-6262.

Long Beach

Mr. Henry Roberts, Executive Director, Long Beach Indian Center, 510 West Tenth Street, Long Beach, California 90813—(213) 435-4223.

Ms. Weecie Ford, Executive Director, South Bay Indian Services, 853 Atlantic Avenue, Long Beach, California 90813—(213) 435-4137.

Los Angeles

Mr. Lincoln D. Billedeaux, Executive Director; Mr. Timothy D. DeAsis, Chairman, Indian Centers, Inc., 1127 W. Washington Blvd., Los Angeles, California 90015—(213) 747-9521.

Mr. Edward Olivas, Executice Director, Indian Lodge, 1320 South Westlake Avenue, Los Angeles, California 90006—(213) 383-0479.

Mr. David Lester, Executive Director, United Indian Development Association, 1541 Wilshire Blvd., Suite 307, Los Angeles, California 90017—(213) 483-1460.

Oakland

Mr. Earl Livermore, Executive Director, Indian Women Alcoholism Crisis Center, 5012 Bancroft Avenue, Oakland, California 94601—(415) 534-2262.

Mr. Fred Lane, Executive Director; Mr. Glen Allison, Chairman, Inter-Tribal Friendship House, 523 East 14th Street, Oakland, California 94606—(415) 452-1235-1238.

Mr. Earl Livermore, Executive Director, Native American Alcoholism & Drug Abuse Program, 5012 Bancroft Avenue, Oakland, California 94601—(415) 534-2262.

Sacramento

Mr. George Effman, Executive Director, Indian Alcoholism Commission of California, Inc., 1722 J Street, Room 22, Sacramento, California 95814—(916) 446-1266.

Executive Director, Sacramento Indian Center, 1722 J Street, Sacramento, California 95814—(916) 446-4096.

San Bernardino

Mr. James Torres, Executive Director, San Bernardino Indian Center, Inc., 441 W. 8th Street, San Bernardino, California 92401—(714) 889-8516.

San Diego

Mr. Mat Calac, Americans for Indian Futures and Traditions, 1623 Fifth Avenue, San Diego, California 92102—(714) 232-1016.

San Francisco

Mr. Ruppert Costo, Executive Director, American Indian Historical Society, 1451 Masonic Avenue, San Francisco, California 94115—(415) 626-5235.

Ms. Francis Allen, Executive Director, Friendship House Community Rehabilitation Center, 1340 Golden Gate Avenue, San Francisco, California 94115—(415) 922-3866.

Ms. Belva Cottier, Executive Director, Native American Detoxification and Crisis Center, 56 Julian Street, San Francisco, California 94103—(415) 621-8051.

Mr. Tom Phillips, Executive Director, San Francisco Indian Center, 225 Valencia, San Francisco, California 94103—(415) 552-1070.

Stockton

Mr. Wesley A. Sawyer, Executive Director, San Joaquin Council of American Indians, 144 Mun Kwok Lane, Room 446, Stockton, California 95202—(209) 464-8325.

San Jose

Mr. Gus Adams, Executive Director, Indian Center of San Jose, Inc., 90 South 2nd Street, San Jose, California 95113—(408) 275-9313.

COLORADO

Denver

Mr. Gary Kodaseet, Executive Director; Ms. Gladys Benson, Chairperson, Denver Indian Center, 2210 East 16th Street, Denver, Colorado 80205—(303) 399-6450.

Executive Director, Call of the Council Drums, 1450 Pennsylvania Street, Denver, Colorado 80203.

CONNECTICUT

Meriden

Mr. Brian Myles, Executive Director, American Indians for Development, P.O. Box 117, Meriden, Connecticut 06450—(203) 238-4009.

DISTRICT OF COLUMBIA

District of Columbia

Executive Director, American Indian Society of Washington, D.C., 519 5th Street, S.E., Washington, D.C. 20003.

ILLINOIS

Chicago

Mr. John Walker, Executive Director, American Indian Center, 1630 West Wilson, Chicago, Illinois 60640—(312) 275-5871.

Mr. Willard LeMere, Executive Director, American Indian Business Association of Chicago and the Midwest, 4550 North Hermitage, Chicago, Illinois 60640—(312) 728-2836.

Executive Director, American Indian Health Services of Chicago, 3957 North Claredon, Chicago, Illinois 60613—(312) 248-2836.

Ms. Norma Stealer, Executive Director, Edgewater Uptown Community Mental Health Council, 1004 West Wilson, Chicago, Illinois 60640—(312) 769-0205.

Ms. Mary Pipher, Executive Director, (Governor's Office of Eastern Illinois), 141 North Church Street, Decatur, Illinois 61818—(217) 422-9876.

Ms. Gail Thorpe, President, Indian Council Fire, 5630 Sheridan Road, Chicago, Illinois 60660—(312) 334-1757.

Mr. Al Cobe, Executive Director, Indian Employment, 1046 West Wilson Street, Chicago, Illinois 60640—(312) 878-3906.

Ms. Nancy Dumont, Executive Director, NAC Education Information Instruction Office, 4546 North Hermitage, Chicago, Illinois 60640—(312) 275-6768.

Mr. Bill RedCloud, Executive Director, Native American Community Organizational Training Center, 1043 West Berwyn, Chicago, Illinois 60640—(312) 878-2085.

Ms. Amy Skenadore, Executive Director, St. Augustine's Indian Center, 4512 North Sheridan, Chicago, Illinois 60640—(312) 784-1050.

IOWA

Sioux City

Mr. George Barta, Executive Director, Sioux City American Indian Center, 313 Omaha Street, Sioux City, Iowa 51103—(312) 255-8957.

Des Moines

Mr. Andrew Roberts, Citizens Aid, 515 East 12th Street, Des Moines, Iowa 50319—(515) 281-3592.

KANSAS

Topeka

Mr. Ken Cudue, Executive Director, Indian Center of Topeka, 407 West Lyman Road, Topeka, Kansas—(913) 357-1811.

Wichita

Mr. Jay Hunter, Executive Director, Mid-America All Indian Center, Inc., 1650 East Central, Wichita, Kansas 67214—(316) 263-4947.

MARYLAND

Baltimore

Ms. Elizabeth Locklear, Executive Director, American Indian Study Center, Inc., 211 South Broadway, Baltimore, Maryland 21231—(301) 732-8230.

MASSACHUSETTS

Boston

Executive Director, Boston Indian Council, 105 South Huntington Avenue, Jamaica Plain, Boston, Massachusetts 02130—(617) 232-0343-44.

MICHIGAN

Detroit

Mr. Victor Nahmabin, Assistant Director, Detroit American Indian Center, 360 John R., Detroit, Michigan 48226—(313) 963-1710.

Executive Director, North American Indian Association of Detroit, 2727 2nd Avenue, Room 107, Detroit, Michigan 48211.

Grand Rapids

Executive Director, Grand Rapids Inter-Tribal Council, 756 Bridges, N.W., Grand Rapids, Michigan 49504—(616) 774-8331.

Lansing

Ms. Janice Beckhorn, Executive Director, Lansing Native American Indian Center, 1427 East Michigan Street, Lansing, Michigan (517) 487-5406.

Watervist

Executive Director, Michigan Southwest Indian Center, 204 Crescent Street, Watervist, Michigan 49098—(616) 463-6791.

MINNESOTA

Minneapolis

Mr. Ervin Sargent, Executive Director, Minneapolis Regional American Indian Center, 1530 East Franklin, Minneapolis, Minnesota 55404—(612) 348-5600.

Ms. Emile Peake, Executive Director, Upper Midwest American Indian Center, 2533 Nicollet Avenue South, Minneapolis, Minnesota 54404.

St. Paul

Executive Director, St. Paul American Indian Center, 475 Cedar Street, St. Paul, Minnesota 55102—(612) 224-2636.

MISSOURI

Kansas City

Ms. Rose Clifford, Executive Director, Heart of American Indian Center, 3220 Independence Avenue, Kansas City, Missouri 64124—(816) 231-4736.

Theodore Means, Chairman, Region VII, American Indian Council, 3916 Bellefontaine, Kansas City, Missouri 64130—(816) 923-5610.

MONTANA

Anaconda

Ms. Trinka Michaelson, Executive Director, Anaconda Indian Alliance, 524 East Park, Anaconda, Montana 59711—(406) 563-3490.

Billings

Ms. Sybil Colliflower, Executive Director, Billings American Indian Council, 23 South 27th Street, Billings, Montana 59101—(406) 248-1648.

Butte

Ms. Vera Garmann, Executive Director, North American Indian Alliance, 12 East Galena, Butte, Montana 59701—(406) 723-4361.

Great Falls

Ms. Mary Kendall, Executive Director, Great Falls Indian Educational Center, 613 14th Street, North, P.O. Box 2612, Great Falls, Montana 59403.

Helena

Mr. Leo Pocha, Executive Director, Helena Indian Alliance, 436 North Jackson, P.O. Box 1136, Helena, Montana 59601—(406) 442-9334.

Mr. Charles Fisher, President, Mr. George Hinkle, Executive Director, Montana United Indian Alliance, c/o Plaza Hotel, P.O. Box 786, Helena, Montana 59601—(406) 443-5350.

Havre

Mr. Allen Azure, Executive Director, Hi-Line Alliance, P.O. Box 163, 327 First Street, Havre, Montana 59501—(406) 265-7827.

Miles City

Executive Director, Indian Development and Education Alliance, P.O. Box 726, Miles City, Montana 59301—(406) 232-6112.

Missoula

Mr. John Sinclair, Executive Director, Little Shell Pembina Indians, 303 B. Sisson Street, Missoula, Montana 59801—(406) 549-5843.

Ms. Sherry Sadler, Executive Director, Missoula Qua-Qui Corporation, Indian Cultural Center, 508 Toole Avenue, Missoula, Montana 59801.

NEBRASKA

Alliance

Mr. Marle Monroe, Director, American Indian Council, 303 South Potash Street, Alliance, Nebraska 69301—(308) 762-3242.

Ms. Lillian Bourdeaux, Director, Human Relations Project, P.O. Box 564, Alliance, Nebraska 69301—(308) 762—3557.

Gering

Mr. Dan Garneaux, President, Platte Valley Lakota Association, 8th & N Streets, Gering, Nebraska 69341—(308) 436-5828.

Lincoln

Mr. Reginold Cedar Face, Executive Director, Lincoln Indian Center, 243 South 20th Street, Lincoln, Nebraska 65810—(402) 477-5231.

Omaha

Ms. Alfreida Ware, Indian Chicano Health Center, 2401 South 20th, Omaha, Nebraska 68108—(402) 345-5898.

Executive Director, Indian Community Center Association, 2957 Farnum Street, Omaha, Nebraska 68131.

Executive Director, Omaha Indian Center Industries Association, 1805 Harney, Omaha, Nebraska 68111—(402) 344-0111.

Mr. Alex Lunderman, Executive Director, Sioux Indian Center, 4851 Redman Avenue, Omaha, Nebraska 68104—(402) 451—5527.

Ms. Jan Searcy, Executive Director, United Indians of Nebraska, 11924 Poppleton Plaza, Omaha, Nebraska 68114.

NEW MEXICO

Albuquerque

Mr. Paul Day, Albuquerque Coalition of Indian Organizations, 1013 Suthy Circle, N.E., Albuquerque, New Mexico 87112—(505) 842-3094.

Ms. Mandine Carpenter, Executive Director, Albuquerque Urban Center, 510 2nd, N.W., Room 224, Albuquerque, New Mexico 87102—(505) 243-2253.

Mr. Gerald Wilkenson, Executive Director, National Indian Youth Council, 201 Hermosa, N.E., Albuquerque, New Mexico 87108—(505) 266-7966.

Gallup

Ms. Pauline Sice, Executive Director, Gallup Indian Community Center, 200 West Maxwell Avenue, Gallup, New Mexico 87301—(505) 722-4388.

NEW YORK

Buffalo

Mr. Joe Villagomez, Buffalo North American Indian Culture Center, Inc., P.O. Box 37—Market Station, Buffalo, New York 14203—(716) 842-1965.

Executive Director, Indian Center, 372 7th Street, Buffalo, New York 14201.

New York

Mr. Mike Bush, Executive Director, American Indian Community House, Inc., 10 East 38th Street, New York, New York 10016—(212) 532-4897.

Executive Director, American Indian Cultural Workshop, 1165 Broadway, Suite 206, New York, New York 10001.

Niagara Falls

Mr. Duffy Wilson, Executive Director, Native American Center for the Living Arts, 466 3rd Street, Niagara Falls, New York 14301—(716) 284-2427.

Rochester

Ms. Martha Fahrer, Native American Culture Center, P.O. Box 272, Rochester, New York 14609—(716) 442-2337.

Executive Director, North American Indian Club, 674 Merchants Road, Rochester, New York 14609.

Syracuse

Ms. Minnie T. Garrow, President, North American Indian Club of Syracuse and Vicinity, Inc., P.O. Box 851, Syracuse, New York 13203—(315) 476-7425.

NORTH CAROLINA

Fayetteville

James Hardin, Executive Director, Cumberland County Association for Indian People, 3519 Cumberland Road, P.O. Box 6-4243, Fayetteville, North Carolina—28306.

Raleigh

Mr. Earlie Maynor, Executive Director, Commission on Indian Affairs, 245 Heart of Raleigh Motel, Raleigh, North Carolina 27603.

NORTH DAKOTA

Bismarck

Executive Director, Bismarck-Mandan Indian Club, P.O. Box 816, Bismarck, North Dakota 58501.

Ms. Elizabeth Hallmark, Executive Director, Dakota Association of Native Americans, Inc., 103½ South Third Street, Room 270, Bismarck, South Dakota 58501.

Mr. Milo Red Tomahawk, Executive Director, North Dakota Indian Commission on Alcohol and Drug Abuse, Inc., 3315 S. Airport Road, Bismarck, North Dakota 58501—(701) 255-3285.

Mr. Warren W. Means, Executive Director, United Tribes of North Dakota, 3315 South Airport Road, Bismarck, North Dakota 58501.

OHIO

Cleveland

Mr. Jerome Warcloud, Executive Director, Indian Multi-Service Center, 5500 Lorain Avenue, Cleveland, Ohio 44102—(216) 961-3490.

OKLAHOMA

Edmond

Mr. George Hawkins, Executive Director, United Indian Recovery Association, Inc., 1301 South Broadway, Edmond, Oklahoma 73034—(405) 341-8710.

Midwest City

Executive Director, North American Indian Women's Association, 3201 Shadybrook, Midwest City, Oklahoma 73110.

Norman

Ms. Iola Hayden, Executive Director, Oklahomans for Indian Opportunity, 55 Constitution, Norman, Oklahoma 73069—(405) 329-3737.

Oklahoma City

Ms. Mille Giago, Executive Director, Native American Center, 1214 North Hudson, Oklahoma City, Oklahoma 73016—(405) 232-2512.

Mr. Vince Knight, President, United Urban Indian Club, Inc., P.O. Box 724, 1008 North McKinley, Oklahoma City, Oklahoma 73132.

Shawnee

Mr. Felix Spencer, Executive Director, Indian Action Center Council, 708 North Broadway, Shawneee, Oklahoma 74801.—(405) 275-5270.

Tulsa

Executive Director, Indian Community Center of the Methodist Church, 1113 South Peoria, Tulsa, Oklahoma 74102—(918) 585-2488.

Executive Director, OIO Referral Center, St. Jude Church, 1410 East 46th Street, North, Tulsa, Oklahoma 74103.

Executive Director, OIO Urban Center, 5050 North Peoria, Tulsa, Oklahoma 74126.

Ms. Helen L. Chupo, Executive Director, Tulsa Urban Indian Center, Inc., 1240 East 5th Place, Room 3, Old Longfellow School, Tulsa, Oklahoma 74120—(918) 587-4128.

Executive Director, Tulsa Indian Center, 603 West 11th Street, Tulsa, Oklahoma 74127.

Mr. Jay Whitecrow, Executive Director; Mr. Tommy Chaino, Acting Director, Tulsa Indian Council on Alcoholism and Drug Abuse (Ticada), 542 South Norfold, Tulsa, Oklahoma 74120—(918) 587-7583 or 6043.

OREGON

Corvallis

Mr. Bob Cannon, Executive Director, Association of Urban Indians, 2380 N.E. Karlene Avenue, Corvallis, Oregon 97330.

Klamath Falls

Mr. Don Milles, Executive Director, Organization of the Forgotten American, 5113 South 6th Street, P.O. Box 1257, Klamath Falls, Oregon 97601—(503) 882-4442.

Mr. Elnathan Davis, Executive Director, The Klamath Tribe, P.O. Box 5123, Klamath Falls, Oregon 97601.

Pendleton

Executive Director, Confederated Tribes of the Umatilla Indian, P.O. Box 520, Pendleton, Oregon.

Portland

Mr. Sidney Stone, Executive Director, Community Alcoholism Services Indian Program—N.A.R.A., 2326 N.W. Westover Road, Portland, Oregon 97210—(503) 248-4849.

Executive Director, Urban Indian Council, Inc., 1630 S.W. Morrison, Portland, Oregon 97205—(503) 248-4652.

Mr. Charles Johnson, Executive Director, Urban Indian Program, 2326 N.W. Westover Road, Portland, Oregon 98205—(503) 248-4562.

Salem

Mr. Stewart L. Castro, Executive Director, Oregon Indian Commission on Alcoholism and Drug Abuse, 2600 Center Street N.W., P.O. Box 70, Salem, Oregon 97310—(503) 278-2377.

PENNSYLVANIA

Harrisburg

Mr. James L. Crews, Executive Director, Susquehannock Area American Indian Center, P.O. Box 2143, Harrisburg, Pennsylvania 17105—(717) 787-4810.

Philadelphia

Mr. Charles Juancito, Executive Director, Native American Cultural Center of Philadelphia, 339 W. Girard Avenue, Philadelphia, Pennsylvania 19123.

Mr. William H. Lynch, Executive Director, United American Indians of Delaware Valley, 225 Chestnut Street, Philadelphia, Pennsylvania 19106—(215) 574-9023.

Pittsburgh

Mr. Russell Simms, Executive Director, Council of Three Rivers American Indian Center, Inc., 803 North Homewood Avenue, Pittsburgh, Pennsylvania 15208—(412) 243-1956 or 4166.

RHODE ISLAND

Providence

Mr. William Wilcox, Chairman, Rhode Island Indian Council, Inc., 52 Washington Street, Providence, Rhode Island 02903.

SOUTH DAKOTA

Rapid City

Executive Director, Community Services Center, 804 Chicago Street, Rapid City, South Dakota 55701.

Executive Director, Mother Butler Indian Center, Rapid City, South Dakota 57701.

Ms. Burradine Green, Executive Director, Rapid City Indian Service Council, 502 Omaha Street, Rapid City, South Dakota 57701—(605) 225-0250.

Mr. Hank Howell, Executive Director, Utah N.A. Consortium, Inc., 120 W.

Ms. Jeanne M. White, President, South Dakota Indian Businessmen's Association, 502 Omaha Street, Rapid City, South Dakota 57701-(605) 342-7522.

Ms. Ruby Schuelter, Executive Director, South Dakota Indian Commission on Alcoholism and Drug Abuse, Inc., P.O. Box 1414, 623 West Street, Rapid City, South Dakota 57570.

Vermillion

Executive Director, Association of American Indian Social Workers, Inc., University of American Indian Social Workers, Inc., University of South Dakota, 209 South Plum, Vermillion, South Dakota 57069.

Yankton

Yankton All American Indian Center, P.O. Boy 288, Yankton, South Dakota 57078.

TEXAS

Dallas

Executive Director, American Indian Center, 722 North Bracon, Dallas, Texas 75215.

Ms. Juanita Elder, Executive Director, American Indian Center of Dallas, 5615 Victor Street, Dallas, Texas 75214—(214) 826-8836.

Executive Director, Dallas Inter-Tribal Association, P.O. Box 1842, Dallas, Texas 75221.

Mr. Leroy Mason, Chairman, Board of Directors, Dallas Inter-Tribal Center, 336½ West Jefferson, Dallas, Texas 75208.

Mr. Milt Cotter, Manpower Director, Dallas Inter-Tribal Center, 351 W. Jefferson, Suite 818, Dallas Texas 75208—(214) 941-6535 or 263-0615.

Mr. Whitman Harry, Executive Director, Indian Alcoholism Program, 4401 Scurry Street, Dallas, Texas (214) 824-1321.

Livingston

Mr. Ward Phelan, Executive Director, Texas Commission for Indian Affairs, Office of Indian Manpower Programs, P.O. Box 206, Livingston, Texas 77351.

UTAH

Salt Lake City

Mr. Irving Tail, Executive Director, Indian Alcoholism Counseling and Recovery, House Program, 538 South 200 West Street, Salt Lake City, Utah 84101—(801) 328-8515.

Mr. Hank Howell, Executive Director, Utah N.A. Consortium, Inc., 120 W. 1300 South, Salt Lake City, Utah 84112—(801) 485-9204.

WASHINGTON STATE

Everett

Mr. A. Thomas Birdinground, Jr., Executive Director, Snohomish County Indian Center, 3030 Wetmore, Everett, Washington, 98201—(206) 258-3496.

Seattle

Ms. Corinne Leach, Executive Director, Alaska Federation of Natives, International, 133 Queen Anne Avenue, Seattle, Washington.

Ms. Letoy Eike, Executive Director, American Indian Women's Service League, 619 Second Avenue, 5th Floor, Seattle, Washington (206) 624-8700.

Ms. Eloise King, Chairperson, Dept. Social and Health Services, Indian Desk, Indian Child Welfare, 105 14th Avenue, Suite 2A, Seattle, Washington 98122—(206) 464-5370.

Mr. Donald F. Bellinger, Executive Director, Northwest Indian Legal Research Association, 403 Cedar Street, Seattle, Washington 98121.

Mr. Herbert L. Barnes, Executive Director, National Association of Blackfeet Indians, 403 Cedar Street, Seattle, Washington 98121—(206) 624-6522.

Mr. Greg Frazier, Executive Director, Seattle Indian Center, 2nd and Cherry Streets, Seattle, Washington 98104—(206) 624-8700.

Ms. Luana Reyes, Executive Director, Seattle Indian Health Board, U.S.P.H.S. Hospital, Box 106, 1131 14th Avenue, Seattle, Washington (206) 324-8180.

Ms. Margaret Tillman, Executive Director, Tlingit and Haida Indians of Alaska (Wa. Chapter), 311 First Avenue, Seattle, Washington (206) 682-4271.

Mr. John Dalton, Executive Director, Tsimshian Tribal Association (Wa. Chapter), P.O. Box 9645, Seattle, Washington 98109—(206) 285-1569.

Ms. Alice Chester, Executive Director, Pacific Northwest Aleut League Council, 3220 N.E. 90th, Seattle, Washington 98115.

Spokane

Mr. Joseph Bailey, Executive Director, Spokane Indian Center, 1007 North Columbus, Spokane, Washington 99202—(509) 489-2370.

Ms. Ramona Bennett, Executive Director, Tacoma Indian Center, 2232 E. 28th Street, Tacoma, Washington 89404—(206) 572-8260 or 446-2580.

WISCONSIN

Green Bay

Adam O. Webster, Executive Director, Indian Community Alcoholism Program, Inc., 1237 S. Broadway, Green Bay, Wisconsin 54304.

Madison

Ms. Betty Jack, President, American Indian Child Placement and Development Programs, 525 University Avenue, Madison, Wisconsin 53703—(414) 257-5709.

Milwaukee

Executive Director, American Indian Information and Action Group, 1414 North Vliet Street, Milwaukee, Wisconsin 53208.

Mr. Herb Powless, Executive Director, Indian Alcoholism and Drug Abuse Outreach, 2452 West Vliet Street, Milwaukee, Wisconsin 53285.

Mr. William Kelly, Executive Director, Milwaukee Indian Affairs Council, 1410 North 27th Street, Milwaukee, Wisconsin 53208—(414) 342-4172.

Mr. Ray Grandbois, Executive Director, Milwaukee Indian Health Board, Inc., 536 North 27th Street, Milwaukee, Wisconsin 53208—(414) 931-8111.

APPENDIX B-2.—PROFILE OF THE URBAN INDIAN POPULATION AND SERVICES (ORGANIZATION QUESTIONNAIRE)

ARIZONA

Organization: Native Americans for Community Action P.O. Box 572, 121 E. Aspen, Flagstaff, Az. 86001 (602–774–2537).

Goals and objectives: (1) Expand existing NIAAA grant; (2) Establish drop-in Indian center; (3) Establish Native Opportunity School; (4) Establish and expand social services; (5) Establish permanent Indian center and Native American Culture Center.

Service population boundary: Coconino County, Northern Arizona.

Ongoing programs and services: (1) NIAA Alcoholism (NIAAA grant); (2) Indian Center (ONAP grant); (3) Aging (NACOG Contract); (4) Needs survey (Title I HEA grant). Present Federal Funding: $107,000.

Reasons for not receiving funds: DES changed Title III monies for Urban Coconino County not located.

Eligibility requirements: Native American preference.

Number participating in programs: Over the last 1 year: 600; 2 years: 1,200; 3 years: 1,800.

Tribes represented in service population: Navajos (63%); Hopis (23%); Others (15%) (Apache, Paiute, Hualapai, Sioux).

Indian population: 2,600 (1,300 1970 census).

Age distribution of total population: 15 years and younger: 15%; 16 years to 20: 25%; 21 years to 65: 55%; over 65: 5%.

Income distribution of total population: $1,300 and under: 20%; $3,001 to $6,000: 20%; $6,001 to $9,000: 55%; $9,001 and above: 5%.

Major problems and/or needs of Indian population in city: (1) Lack of medical services; (2) Lack of education; (3) Lack of employment; (4) Lack of social service programs designated for Native Americans; (5) Prejudice of the community. Immediate federal needs: $207,000, 10 year federal dollar needs: $300,150.

Estimated rate of unemployment for Indians and non-Indians: Indians: 70%; non-Indians: 15%. (Source: Approximation.)

Why do you feel available public services (State, Federal, local) are not capable of adequately satisfying needs? (1) Attitude of services provided as well as suspicion and lack of confidence by Native American Community; (2) Native American Community is relatively undefined, therefore, public services are extremely discriminatory.

Organization: Association of American Indian Social Workers (Phoenix Chapter), P.O. Box 61, Phoenix, Az. 85001 (602–261–4311).

Goals and objectives: (1) Provide information to Indian and non-Indian communities alike about Indian social work issues/policies/programs/needs. (2) Provide information to membership on legislation that affects Indians and take an organizational stand on the legislation.

Service population boundary: Phoenix and surrounding communities.

Ongoing programs and services: Provide information to Phoenix community—no funding source. Present federal funding: none.

Eligibility requirements: Employment in a social service capacity and being of American Indian descent.

Tribes represented in service population: All the major Arizona Indian tribes—25 to 40 different tribes.

Indian population: 8,000 to 15,000.

Major problems and/or needs of Indian population in city: (1) Racist policies; (2) Unemployment; (3) Various educational problems. Immediate federal dollars needed: none. 10 year federal dollars needed: none.

Why do you feel available public services (Federal, State or local) are not capable of adequately satisfying needs? Lack of commitment on the part of all three levels of government.

Organization: Indian Adoption Program, 2033 N. 7th Street, Phoenix, Az. (602–257–1904).

Goals and objectives: (1) Recruitment of Indian families for Indian children; (2) Placement of Indian children into Indian homes; (3) Services to unmarried Indian parents.

Service population boundary: Entire State of Arizona.

Ongoing programs and services: Indian adoption program (BIA Contract) Present federal funding: ——.

Reasons for not receiving funds: No dollars available at beginning of program.

Eligibility requirements: No strict eligibility except to be Indian.

Number of Indians participating: 2 years, 150.

Tribes represented in service population: Over 100 tribes (Navajo, Hopi, Apache, Pima, Yevapai, Papago, Hausapu; Entire state of Arizona including Oklahoma (Cherokee, Sioux, Cree).

Major problems and/or needs of Indian population in city: Need emergency assistance to help with moving from rural to urban centers. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Estimated rate of unemployment for Indians and non-Indians: Indian unemployment three times greater than non-Indians. Source: Phoenix Indian Center.

Why do you feel available public services (Federal, State or local) are not capable of adequately satisfying needs? Red tape too long and difficult. BIA on reservation should be available to off-reservation persons.

Organization: PHS–IHS Medical Center, 4212 N. 16th Street, Phoenix, Az. 85016 (602–263–1200).

Goals and objectives: Government Indian Health Service (N.A.).

Ongoing programs and services: (N.A.) Present Federal Funding: $11,800,000.

Tribes represented in service population: Southwest tribes.

Indian population: 15,000–16,000. 11,000–12,000 IHS number.

Major problems and/or needs of Indian population in city: Mental health, alcoholism, pre-school educational programs as identified by parents; housing; better police, legal–Indian people relationship. Immediate federal dollar needs: $13,000,000. 10-year federal dollar needs: $26,000,000 (without new programs).

Why do you feel available public services (Federal, State or local) are not capable of adequately satisfying needs? Lack of funding and resources, i.e., equipment for adequate staff based upon staffing and workload criteria. Funding is received for IHS from Congress. IHS headquarters then filters the monies to programs and service units.

Organization: National Indian Training and Research Center, 2121 S. Mill Ave., Suite 204, Tempe, Az. 85282 (602–967–9484).

Ongoing programs and services: N.A. Present federal funding: ——.

Major problems and/or needs of Indian population in city: A strong Indian organization; reducing factionalism and conflict among various competing Indian organizations; major needs are equal opportunities for education, jobs and services. Immediate federal dollar needs: ——. 10 year federal dollar needs: ——.

Estimated rate of unemployment: Indians: 50%, non-Indians, 10%. Source: Newspaper reports.

Why do you feel available public services (Fed, State or local) are not capable of adequately satisfying needs? No coordination among agencies. Lack of resources, i.e., trained and competent manpower. Indians in Phoenix area receive only the crumbs.

Organization: Pascua Yaqui Assn., 4821 W. Calle Vicam, Tucson, Az. 85710 (602–883–2838).

Goals and objectives: Housing, community improvement and development, better sewage system and roads for the Yaqui residents of New Pascua Village.

Service population boundary: Statewide, but especially in the City of Tucson and Pima County.

Ongoing programs and services: (1) Pascua Yaqui Assn. development project (ONAP grant); (2) CETA program (DOL contract); (3) Public service employment (DOL contract). Present federal funding: $194,000.

Reasons for not receiving funds: The service agencies and departments stated that due to lack of federal recognition, the Yaquis were ineligible to receive funds under the programs listed above.

Eligibility requirements: Any Yaqui Indian who is a citizen of the U.S.

Number of Indians participating in programs: (1) 1 year, 1500; (2) 2 years, 2500 (cum); (3) 3 years, 3000 (cum).

Tribes represented: Yaqui.

Indian population: 3,000.

Age distribution of total population: 15 years and younger: 30%; 16 years to 20: 30%; 21 years to 65: 30%; over 65: 10%.

Income distribution of total population: $3,000 and under: 70%; $3,001–$6,000: 20%; $6,001–$9,000: 8%; $9,001 and above: 2%.

Major problems and/or needs: Unemployment, lack of adequate housing, lack of educational motivation and relevance, lack of medical facilities, lack of transportation.

Estimated rate of unemployment: Not available. Estimated at much higher rate than non-Indians which is 8.7%. Source: Arizona Department of Economic Security.

Why do you feel available public services (Fed. State and local) are not capable of adequately satisfying needs? The federal, state and local agencies are not set up to meet needs of Indian population. In trying to settle the problems of the population as a whole, these agencies do not direct their solutions to the Indian population. Immediate federal dollar needs: $300,000; 10-year federal dollar needs: $400,000.

Organization: American Indian Assn., Tucson Indian Center, 2512 S. 6th Ave., Tucson, Az. 85713 (602–884–7131).

Goals and objectives: To obtain services needed by all native people in Tucson and surrounding urban areas. Main goal is to assist native people through this transitional period from traditional life to urban life. It acts as a bridge for cross-cultural communications between the Indian community and the rest of the Tucson community.

Service population boundary: City of Tucson and surrounding urban areas.

Ongoing programs and services: Coordination, administration (ONAP grant); education (Title V, Part c, HEW); alcoholism (State Health Dept.); Employment under CETA program (Title III, Sec. 3 of DOL); information, referral and counseling (Committee for Economic Opportunity).

Reasons for not receiving funds: Not enough Indians to warrant service program. Present federal funding: $411,000.

Eligibility requirement: Preferably American Indian, poor, low income.

Number of Indians participating: 1 year: 3,448.

Tribes represented: Papago, Pueblo, Yaqui, Apache, Pima, Navajo, Cherokee, Cree Montana, Onandaga, Hopi, Choctaw, Sioux, Blackfeet, Ottawa.

Indian population: 5,000 (1970 census).

Age distribution of total population: 15 years and younger: 10%; 16 to 20: 10%; 21 to 65: 75%; 65 and over: 5%.

Major problems and/or needs of Indian population in city: Good transportation service; legal aid, low cost housing; employment; better health service; senior citizen program; drug abuse program; youth recreation program; day care center; credit union; better education program. Immediate federal dollar needs: $410,600. 10 year federal dollar needs: 1 million.

Estimated rate of unemployment: Indians: 70%, non-Indians: 40% or less. Source: Indian Employment in Arizona.

Why do you feel available public services (Fed. State and local) are not capable of adequately satisfying needs? We feel available public services are capable of adequately satisfying our needs. However, we are in desperate need for obtaining assistance in getting the services we need.

CALIFORNIA

Organization: Indian Women United for Social Justice, P.O. Box 1660, Beverly Hills, Calif. 90213 (213–276–0410).

Goals and objectives: Indian Women United for Social Justice started as advocacy organization for Indian children being placed in foster non-Indian homes. Our goals are that all Indian children remain in their Indian evironment.

Service population boundary: Wherever forced foster placement occurs.

Ongoing programs and services: Volunteer (N.a.). Present federal funding none.

Eligibility requirements: We only serve Indian people.

Number of Indians participating: 1 year: 100; 2 years: 200.

Tribes represented: Navajo, Creek, Sioux, Blackfeet, Chippewa, Cherokee, Choctaw, Omaha, Hopi, Pueblo, Cheyenne/Arapahoe, Pawnee, Ponca, Kiowa.

Indian population: 100,000.

Age distribution: 15 years and younger: 35%; 16 to 20: 30%; 21 to 65: 30%; 65 and over: 5%.

Income distribution: $3,000 and under: 65%; $3,001–$6,000: 29%; $6,001–$9,000: 5%; $9,000 and above, 1%.

Major problems and/or needs: Health needs, unemployment, housing, must have Indians in level of policy-making decisions. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Estimated rate of unemployment: Indians: 60%; non-Indians: 10%. Source: DOL.

Why do you feel available public services (Federal, State and local) are not capable of adequately satisfying needs? They can adequately serve the Indian people but don't due to various reasons.

Organization: American Indian Claims Assn. 519 W. 10th Street, Long Beach, Calif. 90813 (213–435–4223).

Goals and objectives: Referral.

Service population boundary: Long Beach and South Bay area.

Reasons for not receiving funds: Not enough Indians at the time to warrant funding. Too many leaving the area and returning to reservations.

Tribes represented: Choctaw, Cherokee, Creek, Seminole, Navajo, Hopi, Zuni, Pawnee, Flathead, Crow, Comanche, Kiowa, Osage, Otoe, Ponca.

Indian population: 1,000.

Major problems and/or needs: Jobs, housing, medical attention. Immediate federal dollar needs: none. 10-year federal dollar needs: ——.

Why do you feel available public services (Federal, State and local) are not capable of adequately satisfying needs? No. They haven't to my knowledge.

Organization: American Indian Health Prof. Inc., 1350 N. Highland, Suite 23, Los Angeles, Calif. 90028 (213–276–0410).

Goals and objectives: Upgrade the health care of Indian people; train more Indian health professionals; provide health planning expertise to Indian groups and/or individuals to serve as role models.

Service population: Nationwide. Technical assistance to Indian organizations.

Ongoing programs and services: Indian health manpower training (DOL, CETA contract); donate services to Indian Lodge as consultants; consultants to universities and schools, and health career counseling; consultants to universities and schools for health recruitment.

Reasons for not receiving funds: In planning process. Present federal funding: none.

Eligibility requirements: Identifiable Indian.

Number of Indian participants: 1 year, 500; 2 years, 1,000.

Tribes represented: about 150 tribes in L.A.

Indian population: 100,000.

Age distribution: 15 years and younger: 35%; 16 to 20: 30%; 21 to 65: 30%; over 65: 5%.

Income distribution: $3,000 and under: 65%; $3,001–$6,000: 30%; $6,001–$9,000: 9%; $9,001 and above: 1%.

Major problems and/or needs: Health services, unemployment, housing, major need to have Indians in policy-making positions on all levels. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Estimated rate of unemployment: Indians: 80%; Blacks: 12%; Chicano: 25%; Whites: 10%. Source: DOL.

Why do you feel available public services (Federal, State and local) are not capable of adequately satisfying needs? They are capable but are not servicing the Indian community.

Organization: Indian Center, Inc., 1111 W. Washington Blvd., Los Angeles, Calif., 90015 (213–747–9521).

Goals and objectives: Serve and assist the American Indian of Los Angeles County to develop and create job opportunities; develop and implement training, education and other services needed to enable program participants to secure and retain employment at their maximum capacity.

Service population boundary: Los Angeles County.

Ongoing programs and services: Manpower (DOL, CETA III); Social services (HEW/ONAP); education-youth (CLACAA); Title IV-Education (HEW/OIS). Present federal funding: $1,509,000.

Reasons for not receiving funds: Underdeveloped proposals.

Eligibility requirments: Participants must be of American Indian descent or Alaskan Native descent. Be disadvantaged, unemployed or underemployed.

Number of Indians participating: 1 year: 3,536; 2 years: 7,072; 3 years: 10,000.

Tribes represented: Approximately 700 tribes including Canada.

Indian population: 24,509–60,000.

Age distribution: 15 years and younger: 15%; 16–20: 27%; 21–65: 53%; over 65: 3%.

Income distribution: $3,000 and under: 60%; $3,001–$6,000: 27% Remainder unknown.

Major problems and/or needs: Unemployment, poor housing, children's educational needs are not met in public schools; ex-offenders; alcoholism; drug abuse. Immediate federal dollar needs: $875,000–$2 million' 10-year federal dollar needs: $5,750,000.

Estimated rate of unemployment: Indians: 30–60%; non-Indian: 15%

Why do you feel available public services (Federal, State, or local) are not capable of adequately satisfying needs? Because the Indian's needs are not being met as a minority because larger ethnic groups take priority over the urban Indian who is, in essence, left out in the street except for private Indian organizations such as Indian Centers, Inc. who are inadequately funded. City agencies fall under the misconception that urban Indians are being taken care of by BIA.

Organization: Native American Student Assn., Cal State University, Los Angeles, 5155 State University Drive, Los Angeles, Calif. 90032 (213–224–3598).

Goals and objectives: Establish Native American studies program. Assist Indian students.

Service population boundary: On campus but recruitment is conducted everywhere.

Ongoing programs and services: Host Career Days; seminars with guest speakers. Present federal funding: none.

Reasons for not receiving funds: Ignorance of available funds.

Eligibility requirements: All students, faculty, staff, alumni are welcome. No one is excluded.

Number of Indians participating: 1 year: 25; 2 years: 15; 3 years: unknown.

Tribes represented: Seneca, Sioux, Navajo, Mission, Chamash, Nez Perce, Oglala, Santee, Menominee, Cherokee, Ojibwa, Delaware, Chickasaw, Mottagon, Hopi, Kiowa.

Indian population: 75,000 plus. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Organization: Native American Student Assn., UCLA, 3221 Campas Hall, 405 Helgard Avenue, Los Angeles, Calif. 90024 (213–825–3729).

Goals and objectives: A student organization on the UCLA campus; recruits and orients new students; other on-going programs which benefit students and L.A. community.

Service population: Campus-wide, L.A. community.

Ongoing programs and services: Career days; Culture week; UniCamp.

Reasons for not receiving funds: Did not contact sources soon enough with a formal budget proposal; proposal guidelines from some funding agencies are not clear. Present federal funding: none.

Eligibility requirements: L.A. high school or college student or adult (Career Days); L.A. Indian youngsters for Uni-camp; UCLA students and L.A. Community for Cultural Week.

Number of Indians participating: 1 year: 250+; 2 years: 200+.

Tribes represented: Mohawk, Seneca, Nez Perce, Paiute, Shoshone, Creek, Navajo, Apache, Eskimo, Sioux, Cherokee.

Indian population: 120 UCLA students.

Age distribution: 16 years to 20: 5%; 21 years to 65: 95%.

Income distribution: $3,000 and under: 95%; $3,001 and over: 5%.

Major problems and/or needs of Indian population: Better federal funding for students; more reliable and standardized guidelines from agency to agency regarding eligibility and dates of cash disbursements.

Why do you feel available public services (Federal, State and local) are not capable of adequately satisfying needs? Public services are capable of satisfying needs. However, more information and guidelines about the available resources are needed. Ready access to this information is also needed—too much red tape. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Organization: United Indian Development Assn., 1541 Wilshire Blvd., No. 307, Los Angeles, Calif., 90017 (217–483–1460).

Goals and objectives: To increase the number and size of Indian-owned businesses in California.

Service population boundary: San Francisco Bay area to Sacramento and Los Angeles and Southern California.

Ongoing programs and services: Business Development (OMBE cost reimbursable contract). Present Federal Funding: $2 million.

Eligibility requirements: Indian; desire to own business.

Number of Indians participating: 1 year: 600; 2 years: 1,100; 3 years: 1,600.

Tribes represented: Data retrieval impossible given the diversity of California Indian population. Nearly every tribe in the U.S. Large number of California tribes and bands.

Indian population: 15,000–20,000 in Southern California; 60,000–70,000 in Los Angeles; 45,000 to 55,000 in S.F. Bay Area.

Age distribution: 15 years and younger: 25%; 16 to 20: 10%; 21 to 65: 50%; over 65: 15%. Immediate federal dollar needs: $2 million. 10-year federal dollar needs: ——.

Major problems and/or needs of Indian population: Employability of Indians, training, education, etc.; social and psychological problems in adjustment; community disorganization; economic base for future growth.

Estimated rate of unemployment: Indians: 35%, non-Indians: 10%. Source: Indians—personal estimate; non-Indians, local newspapers (L.A. Times).

Why do you feel available public services (Federal, local, State) are not capable of adequately satisfying needs: Basically, they are non-Indian programs designed for non-Indian problems being applied to Indians and Indian problems.

Organization: Native American Alcoholism and Drug Abuse Program, 5012 Bancroft Avenue, Oakland, California 94601 (415–534–2262).

Goals and objectives: Continue residential treatment program; continue all Indian controlled program; provide training for recovered Indian alcoholics and opportunity for advancement; continue outreach program; development of alcohol education and prevention.

Service population boundary: San Francisco, Oakland.

Ongoing programs and services: NAADAP (NIAAA grant); Indian Women's Alcoholism Crisis Center (NIAAA grant).

Reasons for not receiving funds: Did not meet criteria; lack of funds. Present federal funding: $204,195.

Eligibility requirements: Must be sober; in need of services; must follow policies and routines; must not drink or take drugs.

Number of Indians participating: 1 year, 4,800.

Tribes represented: Most all tribes.

Indian population: 30,000.

Age distribution: 15 and younger: 20%; 16 to 20: 35%; 21 to 65: 40%; over 65: 5%.

Major problems ana/or needs: Employment; education (training); alcoholism. Immediate federal dollar needs: $220,000. 10-year federal dollar needs: $440,000.

Why do you feel available public services (Federal, State, local) are not capable of adequately satisfying needs? Available public services are adequate.

Organization: Indian Alcoholism Commission of California, Inc., 1722 J Street, Room 22, Sacramento, California 95814 (916–446–1266).

Goals and objectives: Prepare guidelines and criteria for formulating and upgrading Indian alcoholism programs; assist Indian programs in regulations for certification. Prepare an assessment of needs of Indians in relation to alcoholism. Prepare a revision of policies on a city, county, and state level on alcoholism and drug abuse. Provide technical assistance to Indian alcoholism programs.

Service population boundary: State of California.

Ongoing programs and services: Indian Alcoholism Commission (State contract); Indian Alcoholism Counselor Training (WAACTP grant); Indian Alcoholism Commission (NIAAP grant). Present federal funding: $2,214,000.

Reasons for not receiving funds: NIAAA established funding in which it was decided to discontinue funding Indian state commissions and not to fund new commissions as the commissions provided indirect services in that they provided technical assistance to program personnel and boards and not directly to the alcoholic.

Eligibility requirements: Provides services to all Indian alcoholism programs. Membership in the Commission is open to Indian programs dealing with alcoholism with certain stipulations—the main is that corporations must be controlled by Indian board.

Number of Indians participating: 1 year, 1000.

Tribes represented: Direct assistance supplied to Morongo Indian Reservation, Rincon Reservation, Hopa Reservation, Santa Rosa Reservation. Others: Diegueno, Luisono, Hopa, Pomo, Sioux, Blackfeet, Apache, Navajo, Quechan, Squamish, Washoe, Karok, Yurok.

Indian population: 2,600.

Major problams and/or needs: Employment; health; education. Immediate federal dollar needs: $3,014,000. 10-year federal dollar needs: $6,000,000.

Why do you feel available public services (Federal, State or local are not capable of adequately satisfying needs? Either the Indians do not identify with the white organizations and therefore do not avail themselves of their services or the Indian organizations are not adequately funded to meet the needs.

Organization: Urban Indian Health Board, Native American Health Center, 56 Julian Ave., San Francisco, Cal. 94104 (415-621-8051).

Goals and objectives: To provide comprehensive health care; social services.

Service population boundary: No geograpiic boundary.

Reasons for not receiving funds: We are not entirely clear, mostly claimed lack of sufficient funds available. Present federal funding: $440,000.

Eligibility requirements: Criteria is need.

Number of Indians participating: 1 year: 11,445; 2 years: 49,180; 3 years: 11,000.

Tribes represented: At least 85 as represented in Mission District, San Francisco.

Indian population: 50-55,000.

Age distribution: 21 to 65: 55%, over 65: 11%.

Income distribution: $3,000 and under: 30%; $3,001-$6,000: 25%; $6,001-$9,000: 22%; over $9,000: 3%.

Major problems and/or needs: Primary health care, especially dental. Raise socio-economic wage and status: training programs for the 35-55 ages. Immediate federal dollar needs: $440,000. 10-year federal dollar needs: $1 million.

Estimated rate of unemployment: Indians: 35%; non-Indians: 9.6%. Source. EED.

Why do you feel available public services (Federal, State, local) are not capable of adequately satisfying needs? Language, cultural, social and economic barriers plus too many programs funded for failure and not enough on going social programs to really help our people.

Organization: Indian Center of San Jose, Inc., 90 S. Second, San Jose, Calif., 95113 (408-275-9313).

Goals and objectives: To improve the edcational, employment, and social standards of the Indian community residing in Santa Clara County.

Service population boundary: County of Santa Clara (San Jose metropolitan area).

Ongoing programs and services: CETA Program (DOL contract); Indian Center (ONAP-HEW), Adult education Title IV Part C (OIEL-HEW grant), Indian Health (HEW contract), Alcoholism (NIAAA) Community Action (CSA, HEW grant), Education program K-12 (State grant).

Reasons for not receiving funds: Unknown. Present federal funding: $950,000.

Eligibility requirements: To be of American Indian descent.

Number of Indians participating: 1 year—4,000; 2 years—4,500; 3 years—5,000.

Tribes represented: We service 60 tribal members, most of whom relocated here through the Department's assistance program of the Bureau of Indian Affairs. Present Federal Funding: $950,000.

Indi[illegible]opulation: 8,000 in County.

Ag[illegible]ibution: 15 years and younger: 1,900; 16-20: 800; 21-65: 1,800; over 65: 500.

Income distribution: $3,000 and under: 20%; $3,001-$6,000: 20%; $6,000-$9,000: 45%; $9,001 and above: 15%.

Major problems and/or needs: Upgrade employment skills; upgrade education; health services; transportation. Immediate federal dollar needs: $1,000,000. 10-year federal dollar needs: $1½ million.

Estimated rate of unemployment: Indians: 20%; non-Indians: 11%. Source: CETA, DOL.

Why do you feel available public services (Federal, State, local) are not capable of adequately satisfying needs? There needs to be a concerted and dedicated effort to allow the American Indian to equal the education, employment, and health standards of the rest of the area.

Organization: Denver Native Americans United, Inc., 1525 Josephine St., Denver, Colorado 80206 (303-399-6450).

Goals and objectives: Initiate the new urban Indian into city life by helping him find a home, a job; improve his status through education in addition to maintaining the cultural security he often lacks away from the reservation.

Service population boundary: Denver metropolitan area and surrounding metro area.

Ongoing programs and services: Manpower (DOL, CETA grant); social services (State contract); Child Care Center (OIE-HEW grant); Health research project (IHS-HEW contract); Administration (ONAP-HEW grant); Adult Basic Education Program (State grant). Present federal funding: $635,000.

Reasons for not receiving funds: Still awaiting notice on most; others did not fund our types of programs; They do not grant funds to non-reservation Indians. Indians not living on reservation.

Eligibility requirements: Manpower for training poverty guidelines; Employment: none; Day Care Center: Parents must be working or going to school; Social Services: Must have a specific social need; Health Research: None; Adult Basic Education: Need GED.

Number of Indians participating: Figures are still being compiled.

Tribes represented: Sioux, Navajo, Cherokee, Blackfeet, Crow, Ute, Comanche, Cheyenne, Kiowa, Apache.

Indian population: 10,000 (estimated).

Major problems and/or needs: Employment, education, health, housing Immediate federal dollar needs: $635,000. 10-year federal dollar needs: $1,500,000.

Estimated rate of unemployment: Indians: 30%; non-Indians: 6%. Source: Colorado State Employment Service.

Why do you feel available public services (Federal, State, local) are not capable of adequately satisfying needs? With adequate funding, these could be somewhat alleviated.

DISTRICT OF COLUMBIA

Organization: American Indian Society of Washington, D.C., 519 5th St., SE. Washington, D.C. 20003 (202-343-6922).

Goals and objectives: To preserve Indian culture by organization.

Service population boundary: Metropolitan D.C. area.

Ongoing programs and services: Alcohol counseling; Indian Giver's Fund (Local Indians), Sponsor AIS Youth Club (members), Arts and crafts cooperative (members) AIS food booth (members), AIS dance troop (members), AIS campground (members), AIS scholarship grants (members). Present federal funding: ——.

Reasons for not receiving funds: Have not received final decision from NIAAA. Hopefully we will be funded. We dropped consideration of United Way when we learned that we could not restrict our assistance to Indians.

Eligibility requirements: Varies. For emergency assistance, individual must be known to the community as an Indian. For scholarship grant, individual must possess at least ¼ degree Indian blood.

Number of Indians participating: Unable to state but many if you count our pow wows as program.

Tribes represented: Too many to list but we can state that there are Indians from just about every state living in the D.C. area.

Indian population: 1,100.

Age distribution: 15 years and younger: 25%; 16 to 20: 20%; 21 to 65: 50%; over 65: 5%.

Income distribution: $9,001 and above: 100%.

Major problems and/or needs: Problem drinking. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Estimated rate of unemployment: Indians: 1%; non-Indians: ——%.

Why do you feel available public services (Federal, State, local) are not capable of adequately satisfying needs? We feel available public services are adequate.

ILLINOIS

Organization: American Indian Business Association of Chicago and the Midwest, 4550 N. Hermitage, Chicago, Ill. 60640 (321-728-1135).

Goals and objectives: Increase the number and size of Indian-owned businesses in Chicago and midwest states.

Service population boundary: Illinois, Iowa, Indiana, Michigan, Nebraska, Wisconsin.

Ongoing programs and services: Business development (OMBE cost reimburseable contract). Present federal funding: $100,000.

Reasons for not receiving funds: Census on American Indians is nowhere near the requirements of any of the above mentioned. Funds secured from federal and city is not enough to cover programs now in operation.

Eligibility requirements: Minority (priority, American Indian).

Number of Indians participating: 1 year, 33.

Tribes represented: Blackfeet, Winnebago, Chippewa, Sioux, Oneida, Ottawa, Crow, Cheyenne, Menominee, Navajo, Zuni, Arapahoe, Delaware, Pottawatomie, Kiowa, Ponca.

Indian population: 20,000.

Age distribution: 15 years and younger: 40%; 16 to 21: 20%; 21 to 65: 30%; over 65: 10%

Major problems and/or needs: Lack of space for social activities to stimulate dignity of heritage. The need for a large building to hold pow wows and other social meetings. Immediate federal dollar needs: $175,000. 10-year federal dollar needs: $300,000.

Estimated rate of unemployment: Indians: 35%; non-Indians: 13%: Source: own estimate.

Why do you feel available public services (Federal, State, local) are not capable of adequately satisfying needs? Non-Indians do not identify to the needs of Native Americans.

Organization: American Indian Center, 1630 W. Wilson, Chicago, Ill. 60640 (312-275-5871).

Goals and objectives: To provide social, cultural, and recreational activities for American Indians currently residing within the metropolitan Chicago area.

Service population boundary: Chicago suburbs, N. Indiana; Communities: Uptown, Lakeview, Edgewater, Ravenswood.

Ongoing programs and services: No federal funding. Center relies solely on community fund of Chicago, foundations, and individual contributions. Present federal funding: none.

Reasons for not receiving funds: Centers history of factionalism, past instability and failure to be acountable. Board of Director's reluctance to participate in Federal funding.

Eligibility requirements: Agency conforms to Civil Rights Act of 1964. However, the majority of clients served by the agency are Native Americans.

Number of Indians participating: 1 year: 5,000; 2 years: 3,000; 3 years: 4,000.

Tribes represented: Over 70 tribes including Sioux, Chippewa, Ottawa, Winnebago, Oneida, Menominee, Choctaw, Apache.

Indian population: 15,000 to 20,900.

Age distribution: 15 years and younger: 20%; 16 to 20: 10%; 21 to 65: 40%; over 65: 30%.

Income distribution: $3,000 and under: 30%; 3,001 to 6,000: 40%; 6,001 to 9,000: 15%; 9,001 and above: 15%.

Major problems and needs: Education, health, access to social services, legal, housing, employment. Immediate Federal dollar needs: ——. 10-year Federal dollar needs: ——.

Estimated rate of unemployment: Indians: 70%; non-Indians: 12%.

Why do you feel available public services, (Federal, State, local) are not capable of adequately satisfying needs? Corresponding programs tailored to meet these needs are constantly forced to cut back and reevaluate present programs because of insufficient operating funds. Various Federal, State, and local agencies acknowledge the needs and the number of people, but the collar allocation process provides little opportunity for Native Americans in an urban situation to say how the money should be spent. Unless urban Indians acquire considerable clout, the decision-making process will largely ignore the needs of Native Americans.

Organization: American Indian Health Service of Chicago, Inc., 3957 N. Clarendon, Chicago, Ill. 60613 (312-248-2836).

Goals and objectives: Community based and dedicated to developing a comprehensive health care delivery system designed to meet needs of Indian community in Chicago.

Service population boundary: Chicago, Cook County.

Ongoing programs and services: Needs assessment, referral, health education (HEW/IHS cost reimbursement); corrective lenses for Indian students (private grant); renovation (private grant); CETA training site (CETA/DOL prime sponsor subcontratcor); Direct care medically indigent Indians (county hospital). Present Federal funding: $87,000.

Reasons for not receiving funds: Pending.

Eligibility requirements: Identification by person as being American Indian.

Number of Indians participating: 9 months—2,200.

Tribes represented: Menominee, Sac and Fox, Ponca, Crow, Creek, Cheyenne, Hopi, Ottawa, Mohawk, Omaha, Navajo, Seminole, Cherokee, Tlingit, Delaware, Mandan, Arikara, Gros Ventres, Zuni, Papago, Apache, Seneca, Cree, Saulteaux, Arapahoe, Kiowa.

Indian population: 20,000.

Age distribution: 15 years and younger: 50%; 16 to 20: 40%; 21 to 65: 10%; over 65: 5%.

Income distribution: $3,000 and under, 50%; $3,001 to $6,000, 35%; $6,001 to $9,000, 10%; over $9,000, 5%.

Major problems and/or needs: Indian population in Chicago does not receive adequate health care and one of the obvious factors contributing to this situation is that of money and the other major factor is cultural insensitivity in the delivery of health care. Unemployment is extremely high for our population and training programs geared to the needs of our people are insufficient. Housing is another problem. Education. The local and State programs do not develop services which are in any way geared to the needs of Indian people—we are 50% undercounted in census records. Immediate Federal dollar needs: $150,000. 10-year Federal dollar needs: $3,000,000.

Why do you feel available public services (Federal, State and local) are not capable of adequately satisfying needs? The cultural barriers to health care, employment, education, housing, exist because American Indian people are viewed by the dominant society as a small and insignificant segment which does not effectively contribute to the society in a positive nature. Sensitizing personnel in existing public services is an essential task. The critical needs which face our population at the present time should be met and could be met provided monies and training are made available to our communities by Federal, State and local agencies. When these agencies are willing to commit dollars to equal their stated concern for the Indian population which does constitute a portion of the urban population, then they may become capable of adequately satisfying our needs.

Organization: Native American Outpost, Edgewater-Uptown Community Mental Health Center, 1368 W. Wilson, Chicago, Illinois 60640 (312-271-1900).

Goals and objectives: Provide quality mental health services to Native American population by interested, qualified, well trained Native Americans.

Service population boundary: Chicago's Edgewater and Uptown communities.

Ongoing programs and services: Mental health (NIMH), Aftercare (IDMH). Present federal funding: $19,000.

Eligibility requirements: Must be Native American or married to Native American. Should be resident of Edgewater/Uptown. However, we do not refuse service, but will refer to main plant or similar service in another area.

Number of Indians participating: 1 year: 150; 2 years: —.

Tribes represented: Chippewa, Winnebago, Sioux, Menominee, Cheyenne, Choctaw, Arapahoe, Omaha, Kiowa, Assiniboine, Oneida, Pima, Navajo, Aleut, Pottawatomie, Arikara, Apache, etc.

Indian population: 20,000. Immediate federal dollar needs: $33,700. 10-year federal dollar needs: $101,100.

Major problems and/or needs: Resources for: medical, employment, housing, legal, detoxification; Employment for Indian people in federal, state, and local agencies.

Why do you feel available public services (Federal, State, local) are not capable of adequately satisfying needs? Not as presently structured. Guidelines for services exclude Native Americans.

Organization: St. Augustine's Center for American Indians, Inc., 4512 N. Sheridan Rd., Chicago, Ill. 60640 (132-784-1050).

Goals and objectives: Provide casework and concrete services (cash, food, clothing, etc.) to American Indians. Our outpost provides alcoholism counseling, recreation and food for clients with alcoholism problems. The agency was set up to help American Indians make the transition from reservation and/or rural life to the more complex urban setting they were forced into either by termination, relocation, or lack of job opportunities on the reservation.

Service population boundary: In or near Chicago. However, we have had many contacts with Indians from other areas.

Ongoing programs and services: Community food and nutrition program (CSA/HEW). Alcoholism counseling, nutritional therapy (NIAAA). Casework counseling (MC–CCUD and private donations). Short-term emergency assistance (private donations). Scholarship and youth recreational program (private donations). Present federal funding: ——.

Reasons for not receiving funds: Lack of resources.

Eligibility requirements: American Indians, but as funds permit, occasionally service other needy clients.

Number of Indians participating: 1 year: 2,700. Since 1961, this agency provided counseling and other various short term emergency services to over ten thousand different families all over the country.

Tribes represented: Chippewa, Menominee, Sioux, Winnebago, Navajo, Eskimo, Potawatomie, Oneida (81 tribes in all).

Indian population: 16,000–20,000. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Major problems and/or needs: See Task Force testimony.

Estimated rate of unemployment: Not known.

Why do you feel available public services (Federal, State or local) are not capable of adequately satisfying needs? See Task Force testimony.

Organization: Inter-Tribal League of American Indians, P.O. Box 576, Moline, Illinois 61265 (319–326–3954).

Goals and objectives: To provide the dignity of Indian traditions and people and the well being of its membership; to provide a meeting ground for activities and interests of its members. Long-range program goals to secure a Native American Cultural Center. Short range program goal is to secure funding that would enable us to hire a full time community developer.

Service population boundary: Scott County (Iowa), Rock Island and Henry Counties (Illinois).

Ongoing programs and services: Pow wows (members), social gatherings (members) newsletter (members), lectures to schools, churches, clubs (members). Present federal funding: None.

Reasons for not receiving funds: Our small membership makes it impossible under- to generate money. More importantly potential funding sources cannot distinct. stand the Indians' determination to remain culturally and spiritually Integration is the big thing around here and consequently, the goals of black people are presumed to be our own.

Eligibility requirements: Implicit understanding that the person be of Indian blood. By laws require one quarter in order to vote. Requirements are loose as many have non-Indian sponsors.

Tribes represented: Chippewa, Kiowa, Sioux, Menominee, Oneida, Apache, Kickapoo, Matah, Miami, Cherokee, Lumbee, Seminole, Assiniboine, Navajo, Mission, Winnebago and others.

Indian population: 1,000.

Age distribution: 5 years and younger: 11%; 6 years to 18: 26%; 19 to 64: 54%; over 65: 10% (R.I. County). 5 years and younger: 24%; 6 to 18: 27%; 19 to 64: 52%; over 65: 9% (Scott County), 5 years and younger: 10%; 6 to 18: 27%: 19 to 64: 49%; over 65: 13% (Henry County).

Income distribution: Under $4,000: 10%; $4,000 to $10,000: 36%; $10,000 to $15,000: 32%; over $15,000: 22% (about the same for all three counties).

Major problems and/or needs: Cultural center. Job training on and off the job. Adult education CETA program. Available counseling for youth, junior high on up. A social cohesion that will enhance own heritage and enable us to more easily live in two worlds. Community development. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Estimated rate of unemployment: Indian ?; non-Indian: 6.9%. Source: Quad City Development.

Why do you feel available public services (Federal, State or local) are not capable of adequately satisfying needs? At present, these agencies have little knowledge of the nature of Indian people's legal history and past and present relationship to the federal government. Nor do agency representatives understand the difference between the black's movement for justice and Indian people's fight to retain what we have always had rights that black people never had, but had to fight to even gain a semblance of justice. It has been so hard for us to activate this difference, but we try.

IOWA

Organization: Citizen's Aide, 515 E. 12th Street, Des Moines, Iowa 50319 (515-281-3592).

Goals and objectives: The office provides an opportunity to prevent grievances about other government agencies. It is hoped government becomes more responsive and its quality improved.

Service population boundary: State of Iowa.

Ongoing programs and services: Ombudsmen Soc. (Iowa Legislative Council) Present Federal Funding: none.

Reasons for not receiving funds: Refused because of its limited offer for several months only.

Eligibility requirements: None except they should be Iowa residents.

Number of Indians participating: 1 year; 30. 2 years, 10. 3 years 5.

Tribes represented: Mesquakie (Sac and Fox), Winnebago, Santee Sioux, Omaha.

Indian population: 200.

Age distribution: 15 years and younger: 30%; 16 to 20: 50%; 21 to 65: 15; over 65: 5%.

Income distribution: $3,000 and under?; $3,001-6,000: 25%; $6,001-$9,000: 70%; $9,001 and above: 5%.

Major problems and/or needs: Need for organizational unity. Social contact. More accessible assistance. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Estimated rate of unemployment: Indians: 20%; non-Indians: 6%. Source: News and personal contacts.

Why do you feel available public services (Federal, State or local) are not capable of adequately satisfying needs? There is no strong leadership for providing services.

KANSAS

Organization: Mid America All-Indian Center, Inc., 650 N. Seneca, Wichita, Kansas 67203 (316-262-5221).

Goals and objectives: To provide health, social service and cultural assistance to American Indians. To aid them in their transition from reservation to urban life. To stimulate their educational and economic development. To provide an established location available to all American Indians for civil, ceremonial, social, and educational activities.

Service population boundary: City of Wichita and surrounding areas (CETA) includes 22 counties.

Ongoing programs and services: Core administration (ONAP/HEW grant); CETA III (DOL grant); CETA I (DOL/city grant), Native Artisan program (EDA grant), Ethnic heritage (HEW grant), museum (cultural area donation), Indian dancing and singing (NEA grant), arts and crafts (NEA grant), Revenue sharing (city). Present federal funding: $250,000.

Reasons for not receiving funds: HUD only funds reservation projects and not urban projects.

Eligibility requirements: Available to Indians of any degree of Indian blood and non-Indians (depending on grant stipulations. Some of our programs are for Indians only.)

Indian population: 3,000 plus.

Major problems and/or needs: It is difficult for the reservation Indian to make the transition to urban life. They do not know of the existing agencies and are reluctant to go there for help. Our Indian people need to feel they have a place where they can go and interact with other Indians. Immediate federal dollar needs: $400,000. 10-year federal dollar needs: $750,000.

Why do you feel available public services (Federal, State or local) are not capable of adequately satisfying needs? It is difficult for Indian people to go to the above agencies and request help. They are not sure what kind of treatment they will receive and are not sure that those people would understand their problems.

MASSACHUSETTS

Organization: Boston Indian Council, Inc., 105 S. Huntington Ave., Jamaica Plain, Mass. 02130 (617-232-3860).

Goals and objectives: To provide as broad a range of services as is possible to the Indian people residing in greater Boston.

Service population boundary: 50-mile radius from Boston; CETA covers most of Massachusetts and all of Vermont and New Hampshire.

Ongoing programs and services: Manpower (CETA DOL grant); Administration (ONAP-DHEW grant); Alcoholism (state grant); adult education (state grant); emergency food (CSA DHEW grant). Present federal funding: $365,000.

Reasons for not receiving funds: Limited funds.

Eligibility requirements: To be eligible, an individual must satisfy the staff person that he or she is an Indian and that he or she is in need of assistance.

Number of Indians participating: 1 year, 500.

Tribes represented: Micman, Malicite, Passamaquoddy, Penobscot, Wampanooz.

Indian population: 4,000.

Age distribution: 15 years and younger: 30%; 16 to 20: 10%; 21 to 64: 55%; over 65: 5%.

Income distribution: $3,000 and under: 50%; $3,001–$6,000: 25%; $6,001–$9,000: 15%; over $9,000: 10%.

Major problems and/or needs: Indian people in Boston are in need of cultural reinforcement and practical assistance so as to relieve the difficulties of adjusting to a basically alien culture and society. Immediate federal dollar needs: $478,000. 10-year federal dollar needs: $556,000.

Estimated rate of unemployment: Indians: 55%; non-Indians 15%. Source: CETA intake forms and Department of Employment Security.

Why do you feel available public services (Federal, State, local) are not capable of adequately satisfying needs? Public service programs presently available do not adequately address the problems of Indian people. We are in the position of having to adjust the special needs of Indians to program guidelines developed by individuals who are oftentimes insensitive to the distinctive difficulties experienced by Indian people who reside in urban areas.

MICHIGAN

Organization: Grand Rapids Inter Tribal Council, 756 Bridge N.W., Grand Rapids, Michigan 49504 (616–774–8331).

Goals and objectives: Service agency for Native American population in a five-county area surrounding the Grand Rapids area. Involvement in infant care and nutrition; housing project; youth work; experience job placement/employment counseling.

Service population boundary: Kent, Ionia, Ottawa, Montcalm, Allegan Counties; Grand Rapids metropolitan area.

Ongoing programs and services: Newspapers (ONAP HEW grant); crafts classes (state contract); recreation (revenue sharing); infant nutrition program (church grant); remodeling project (foundation grant); outreach (ONAP HEW CETA revenue-sharing); housing project (C.D. Act Contract). Present federal funding: $269,000.

Reasons for not receiving funds: Not eligible; competition; polarizing the community.

Eligibility requirements: Just a visible need for services although we are geared toward native Americans, we serve all individuals who request assistance.

Number of Indians participating: 1 year: 1,458; 2 years: 756; 3 years: 432.

Tribes represented: Cherokee, Ojibway, Ottawa, Pottawatomie, Navajo, Sioux, Crow, Mohawk, Seneca, Mono, Hidatsa, Cree, Choctaw, Winnebago, Pueblo, Ponca, Otoe, Cheyenne, Arapahoe.

Indian population: 2,400.

Age distribution: 15 years and younger: 30%; 16 to 20: 30%; 21 to 65: 30%; over 65: 10%.

Income distribution: $3,000 and under —; $3,001–$6,000: 60%; $6,001–$9,000: 34%; over $9,000: 6%.

Major problems and/or needs: Lack of services, discrimination, police brutality; school dropout-rate is 70%; need a sensitive human agency; alternative forms of education; substance abuse program; watch dog program for police. Immediate federal dollar needs: $269,000. 10-year federal dollar needs: ——.

Estimated rate of unemployment: Indians: 23%; non-Indians: 8%. Source: Michigan Employment Security.

Why do you feel available public services (Federal, State or local) are not capable of satisfying needs? We are constantly exerting energy to prove our needs to the city and other agencies, yet Native Americans are the most impoverished group in this country.

Organization: All Indian Outreach, 347 Mt. Vernon, NW, Grand Rapids, Michigan 49504 (616–451–8281).

Goals and objectives: To aid Native Americans in staying sober and becoming useful wanted members of society.

Service population boundary: Anyplace in Michigan where needed by Native Americans.

Ongoing programs and services: Alcoholism (state grant); training slots under CETA (DOL/CETA). Present federal funding: ——.

Eligibility requirements: That their problems stem from the use and/or abase of alcohol.

Number of Indians participating: 1 year, 270; 2 years, 300; 3 years, 400.

Tribes represented: Ottawa, Chippewa, Pottawatomie.

Indian population: 1,200 (Kent Co. 1,837).

Age distribution: Over 15 years of age: 731.

Major problems and/or needs: Low income, poor education, lack of job skills, lack of employment, poor health, loss of religious values, alcoholism. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Estimated rate of unemployment: 74% or 431 of the 582 Indians with alcoholism.

MINNESOTA

Organization: Red School House, Inc., 643 Virginia Ave., St. Paul, Minn., 55104 (612–488–6751).

Goals and objectives: Primary and secondary education of Native American students using culturally and spiritually based curriculum.

Service population: Upper midwest, Minnesota, Michigan, S. Ontario, Wisconsin.

Ongoing programs and services: Education—Title IV (OE grant); Parole and probation (LEAA grant). Present federal funding: $111,252.

Reasons for not receiving funds: Pending.

Eligibility requirements: Title IV children must be Indian. LEAA program designed for Indihns.

Number of Indians participating: 1 year, 130; 2 years, 230; 3 years, 300.

Tribes represented: Ojibwa, Dakota, Winnebago.

Indian population: 14,000 Minneapolis/St. Paul.

Age distribution: 15 years and younger: 35%; 16 years to 20: 35%; 21 to 65: 15%; over 65: 15%.

Income distribution: $3,000 and under: 35%; $3,001 to $6,000: 35%; $6,001 to $9,000: 20%; over $9,000: 10%.

Major problems and/or needs of Indian population: Replacement of Indian bars with suitable substitute. Better understanding of urban problems. Strengthening of cultural and spiritual values in cities. Immediate federal dollar needs: $351,000. 10-year federal dollar needs: $600,000.

Estimated rate of unemployment: Indian—30 to 40%; non-Indian: —. Source: US DOL.

Why do you feel available public services (Federal, State or local) are not capable of adequately satisfying needs? Insufficient pressure to do so; boondoggle and bureaucratic level.

MONTANA

Organization: Anaconda Indian Alliance, 524 East Park, Anaconda, Monta. 59711 (406–563–3459).

Goals and objectives: Indian center services.

Service population boundary: Granite, Deer Lodge and Powell communities.

Ongoing programs and services: Administration (ONAP HEW grant). Manpower (DETA DOL). Elderly Urban Indian Programs (Aging). Present federal funding: $32,200.

Reasons for not receiving funds: Social programs are not a priority locally.

Eligibility requirements: Low income or Indian.

Number of Indians participating: 1 year—50. 2 years—150. 3 years—388.

Tribes represented: Landless Indians: Crow, Chippewa Creek, Blackfeet, Flathead.

Indian population: 600.

Age distribution: 15 and younger—20%. 16 to 20—20%. 21 to 64—40%. Over 65—20%. Immediate federal dollar needs: $32,200. 10-year federal dollar needs: $64,400.

Major problems and or needs: Need some sort of program geared toward our culture although we can provide housing and other things, our people are still lost spiritually in the urban areas.

Why do you feel available public services (Federal, State or local) are not capable of adequately satisfying needs? We feel available public services are capable of adequately satisfying needs.

Organization: Helena Indian Alliance, 436 N. Jackson, Helena, Mont. 59601 (406–442–4334).

Goals and objectives: To improve the lives and welfare of Indians. Provide job training and employment for Indians. To be an advocate of Indian people.

Service population boundary: Helena metropolitan area.

Ongoing programs and services: Administration (ONAP grant), Manpower (CETA DOL) Emergency assistance (Private sources). Present federal funding: $114,404.

Reasons for not receiving funds: Competition for funds available.

Eligibility requirements: None, but for Indian preference.

Number of Indians participating: 1 year 1,350. 2 years 2,575. 3 years 3,775.

Tribes represented: Blackfeet, Gros Ventre, Flathead, Crow, Cheyenne, Cree, Assiniboine, Choctaw, Sioux, Chippewa, Cherokee.

Indian population: 1,450 (500 transients annually).

Age distribution: 15 years and younger: 28%. 16 years to 20: 9%. 21 years to 65: 55%. over 65: 8%.

Income distribution: $3,000 and under: 70%. $3,001–$6,000: 15%, $6,001–$9,000: 10%. Above $9,000: 5%.

Major problems and or needs of Indian population: Employment. Job training. Housing. Immediate federal dollar needs: $114,404. 10-year federal dollar needs. $228,808.

Estimated rate of unemployment: Indians 48%. Non-Indians 10.5%. Source: HIA–ESC.

Why do you feel available public services (Federal, State, local) are not capable of adequately satisfying needs? Indian people should have input and involvement in anything that affects them. They should be able to act in their own best interests.

Organization: Little Shell Band of Chippewa Indians of Montana, Box 786, Helena, Montana 59601. (406–443–5350).

Goals and objectives: To become a federally recognized tribe in order to qualify for the benefits of the Bureau of Indian Affairs.

Service population boundary: Representatives to the organization may be found in Great Falls, Hardy, Malta, Glasgow, Lewistown, Billings, Missoula, Kalispell and Libby.

Ongoing programs and services: Up date enrollment and find out how many members there are in Montana (private source). Present federal funding: ——.

Reasons for not receiving funding: Basically, we are not federally recognized.

Eligibility requirements: According to the bylaws, they must prove dependency to a member of the Little Shell Band of Chippewa Indians.

Tribes represented: Little Shell Band of Chippewa Indians.

Major problems and/or needs: Health services, housing, employment, education. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Estimated rate of unemployment: Indians: 47%. Non-Indians: 12%. Source—State Employment Service.

Why do you feel available public services (Federal, State or local) are not capable of adequately satisfying needs? Discriminated against by Federal, State and local agencies in need for program services.

Organization: Qua Qui Corp., Missoula Indian Center, 508 Toole Avenue, Missoula, Mont. 59801 (406–728–0340).

Goals and objectives: Indian Center Services.

Service population boundaries: Missoula, Lake, Flathead, Ravolli, Sanders, Mineral and Lincoln Counties.

Ongoing programs and services: Administration (HEW ONAP grant). Elderly Urban Indian Program (HEW Adm. on Aging). Manpower (DOL CETA). Present Federal Funding: $55,000.

Reasons for not receiving funds: Existing program in area.

Eligibility requirements: Native Americans meeting low income guidelines.

Number of Indians participating: 1 year, 7,200. 2 years, 10,800.

Tribes represented: Flathead, Gros Ventre, Sioux, Winnebago, Navajo, Blackfeet, Assiniboine, Chippewa-Cree, Landless Chippewa, Arapahoe, Cherokee, Crow.

Indian population: 2,000.

Age distribution: 15 years and younger: 15%. 16 to 20: 25%. 21 to 65: 50%. Over 65: 10%.

Major problems and/or needs: Adequate funding for Indian center. The school and day care programs. Immediate Federal dollar needs: 80,000. 10-year Federal dollar needs: 100,000.

Why do you feel available public services (Federal, State, local) are not capable of adequately satisfying needs? We do not feel public services are being adequately satisfying of our needs.

Organization: Indian Center, Inc., 243 S. 20th St., Lincoln, Ne. 68510 (402-477-5231).

Goals and objectives: Health: Establish clinic in center for Indian people. Recreation for youths for consuming weekend leisure activity and provide counseling and tutoring where needed. An established alcohol program. Continue Indian center.

Service population boundary: City.

Ongoing programs and service: Administration (HEW ONAP grant). Manpower (DOL CETA). Indian alcohol and drug education (City revenue sharing). Present Federal funding: $35,000.

Eligibility requirements: To identify as American Indian.

Tribes represented in service population: Omaha, Sioux, Winnebago, Cherokee, Flathead, Ponca.

Indian population: 1,100.

Age distribution: 15 years and younger: 40%. 16 to 20: 20%. 21 to 65: 39%. Over 65—less than 1%.

Income distribution: $3,000 and under: 75%. $3,001-$6,000: 15%. $6,001-$9,000: 10%. Over $9,000—1%.

Major problems and/or needs: Medical, employment, education. Immediate Federal dollar needs: 40,000. 10-year Federal dollar needs: 70,000.

Why do you feel available public services (Federal, State, local) are not capable of adequately satisfying needs? Because of cultural differences and under-education and employment.

Organization: American Indian Center, Inc., 1805 Hurney St., Omaha, Ne. 68102 (402-344-0111).

Goals and objectives: To help Indians help themselves. To help them adapt for urban life. Make them aware of the available services in the field of education, employment, housing and hospitalization. To create jobs. To combat juvenile delinquency. To eliminate prejudice and discrimination and to defend human rights secured by law.

Service population boundary: Omaha metropolitan area.

Ongoing programs and services: Administration/Referral (HEW ONAP grant). Education (CETA, City of Omaha). Legal aid (NEW ONAP grant). Present Federal funding: $65,000.

Reasons for not receiving funds: The United Indians of Nebraska reviews all church funds for this state for their own purposes.

Eligibilty requirements: Must be of Indian descent, unskilled, poorly educated and unemployable.

No. of Indians participating: 1 year 150. 2 years 200. 3 years 800.

Tribes represented: Sioux, Winnebago, Omaha, Sac and Fox, Cherokee, Oneida, Menominee, Iowa, Crow, Osage, Seneca, Pottawatomie, Ponca, Cheyenne, Chippewa.

Indian population: 4,500+.

Age distribution: 15 years and younger: 40%. 16 to 21: 30%. 21 to 65: 20%. Over 65: 10%.

Income distribution: $3,000 and under: 50%, $3,000-$6,000: 15%, $6,001-$9,000: 20%. Over $9,000: 15%.

Major problems and/or needs: Education, training and employment. To sensitize the non-Indian as to Indian culture and traditions so that a better understanding might be achieved of the dignity of all men. There is a need to bring referral services to the Indian that can work for him in a meaningful way. Immediate federal dollar needs: $65,000, 10-year federal dollar needs: $627,000.

Estimated rate of unemployment: Indians: 40%. non-Indians: 8.9%. Source: State records.

Why do you feel available public services (Fed., State, local) are not capable of adequately satisfying needs? Only if the Indian can operate his kind of involvement within their own time frame and as they become more familiar with present day services provided by federal, state, and local governments. It is time for Indians to do their own thing and not be led by the hand and forced to follow someone else's decisions. They would be allowed to make their own successes and learn by their failures.

Organization: Sioux Indian Center, Inc. 4851 Redman, Omaha, Nebraska 68104 (402-451-5527).

Goals and objectives: Re-establishing the Sioux traditional way of life by self-determination of sovereignty, spiritual, economic and treaty rights. Establishing positive alternatives and solutions.

Service population boundaries: Territorial boundaries of the "Great Sioux Nation" from 1868 treaty and neighboring native nations.

Ongoing programs and services: Operations (private grant). Present Federal funding: none.

Reasons for not receiving funds: No explanation. Still pending.

Eligibility requirements: All races and creeds.

No. of Indians participating: 1 year, 1,500.

Tribes represented: Sioux, Omaha, Winnebago, Cherokee, Chippewa, Otoe, Ponca, Sac and Fox, Iowa, Arapahoe, Blackfeet, Shoshone, Flathead, Cheyenne, Yakima, Cree.

Indian distribution: 15 years and younger: 23%. 16-20: 11%. 21-65: 55%. Over 65: 11%.

Income distribution: $3,000 and under: 65%. $3-$6,000—20%. $6-$9,000—20%. $9,000 and above: 2%.

Major problems and/or needs: Legal services. Health services. Alcoholism. General assistance. Housing. Education. Just about everything else. Immediate federal dollar needs: ——. 10-year federal dollar needs; ——.

Estimated rate of unemployment: Indians: 52%. Non-Indians: 9.3%. Source: Department of Labor. Nebraska Indian Commission Report for 1973.

Why do you feel available public services (Fed., State or local) are not capable of adequately satisfying needs? Haven't reached our people.

NEVADA

Organization: Wavoka Dancers, P. O. Box 216, Schurz, Nevada 84427 (702-773-2387).

Goals and objectives: Promote and preserve Indian culture.

Service population boundary: Nevada. Parts of California and Oregon.

On going programs and services: Wavoka Dancers (Private), Present federal funding: ——.

Reasons for not receiving funds: Apparently funding not available.

Eligibility requirements: A desire to learn.

No. of Indians participating: 1 year–25.

Tribes represented: Paiute, Shoshone, Washoe.

Indian population: 700.

Age distribution: 15 years and younger: 40%. 16 to 20—10%. 21 to 65: 30%. Over 65: 20%.

Income distribution: $3,000 and under: 20%. $3-$6,000: 10%. $6-$9,000: 60%. Over $9,000—10%.

Major problems and/or needs: Lack of employment, lack of community building, lack of gymnasium. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Estimated rate of unemployment: Indian: 30%.

Why do you feel available public services (Fed., State, local) are not capable of adequately satisfying needs? N.A.

NEW MEXICO

Organization: Albuquerque Urban Indian Center, 510 Second Street, NW, Rm. 224, Albuquerque, New Mexico (505-243-2253).

Goals and objectives: To serve the needs of transient and urban Indian population within the City of Albuquerque.

Service population boundary: Albuquerque metropolitan area.

On going programs and services: Administration (ONAP HEW grant). Present federal funding: $120,000.

Reasons for not receiving funds: Pending.

Eligibility requirements: Indians residing within metropolitan Albuquerque.

No. of Indians participating: 2 years: 2,000.

Tribes represented: Navajo, Pueblo, Plains and Pacific Coast tribes.

Indian population: 18,000. Immediate federal dollar needs: $165,000. 10-year federal dollar needs: $220,000.

Major problems and/or needs of Indian population: Unemployment with attendant related problems. Housing. Child care for working student mothers. Health care.

Why do you feel available public services (Fed., State, local) are not capable of adequately satisfying needs? Inadequate funding of programs.

NEW YORK

Organization: American Indian Community House, Inc. 10 E. 38th Street, New York, N.Y. 10016 (212–532–4897).

Goals and objectives: To allow native American people the opportunity to maintain their culture and traditions while in this area. To assist them in any area necessary to keep their standard of living equal with others in this country.

Service population boundary: New York City, Rockland, Putnam, Westchester, Nassau and Suffolk Counties; New Jersey.

On going programs and services: Administration, community services, counseling, social programs (ONAP HEW grant). Employment and job training (DOL CETA grant). Present federal funding: $100,000.

Eligibility requirements: Signed affidavit for CETA participant and/or band number, letter from a tribal council. For ONAP programs, band number, letter or known to existing Indian community.

No. of Indian participants: 1 year, 300.

Tribes represented: Representing over 80 nations, covering North, South and Central America.

Indian population: 10,000 as of 1970 Census.

Age distribution: 15 years and younger: 27%. 16 to 20: 8%. 21 to 65: 57%. Over 65: 8%.

Income distribution: $2,000 and under: 22%. 2–6,000: 16%. 6–9: 23%. Over $9,000: 39%.

Major problems and/or needs: The permanent population seems to want cultural programs and activities foremost. The transient population needs immediate services in alcohol treatment, general health care, and financial assistance. Immediate federal dollar needs: $500,000. 10-year federal dollar needs: $700,000.

Estimated rate of unemployment: Indians: 11%. Non-Indians: 10.5%.

Why do you feel available public services (Fed., State, local) are not capable of adequately satisfying needs? The public services within New York City tend to have a demoralizing affect on any person. The bureaucratic structure is evident. We have observed that Indian people usually wait until an emergency is present before they go. If they are accompanied by a worker from the Center, they go much more readily. Many of these same people would be entitled to these same services if they were on reservations or near IHS hospitals.

Organization: American Indian Club of Rochester, Inc., Native American Cultural Center, P.O. Box 272, Rochester, N.Y. 14601 (716–442–2337).

Goals and objectives: Acquisition of permanent facilities. Expansion of employment opportunities. Expansion of program. Crafts cooperative.

Service population boundary: Greater metropolitan Rochester, Monroe County.

On going programs and services: Youth program, Senior Citizen, Language Program (ONAP HEW grant). Crafts (State and private). Present federal funding $150,000.

Reasons for not receiving funds: The alcoholism proposal went through the sponsorship of a non-Indian community agency and it was determined there wasn't enough Indian input. Also cutbacks in NIAAA funds. Title IV funding was for same above reasons.

Eligibility requirements: Non-discriminatory practice.

No. of Indians participating: 1 year, 1,400.

Tribes represented: Iroquois.

Indian population: 1,400.

Age distribution: 15 years and younger: 10%. 16 to 20: 20%. 21 to 65: 60%. 65 and over: 20%.

Income distribution: $3,000 and under: 10%. $3–$6,000–30%. $6–$9,000–40%. Over $9,000: 20%.

Major problems and/or needs: Employment, Health care services, transportation, comprehensive social services for all ages, financial aid for urban Indian students. Immediate federal dollar needs: $170,000. 10-year federal dollar needs: can't give.

Estimated rate of unemployment: Indian: ?. Non-Indian: 8.9%.

Why do you feel available public services (Fed., State, local) are not capable of adequately satisfying needs? No direct lines of communication presently.

NORTH CAROLINA

Organization: Cumberland County Association for Indian People, P.O. Box 6-4243, Fayetteville, North Carolina 28306 (483-8442).

Goals and objectives: Extend to Native Americans the same social, economic, health opportunities as are extended to non-Indians of the U.S

Service population boundary: Cumberland County.

Ongoing programs and services: Urban Indian Program (ONAP HEW grant). Manpower (CENA grant). Day Care (Title IV HEW OE) Present federal funding $57,000.

Reasons for not receiving funds: No funds available at time of application.

Eligibilty requirements: Be of Indian descent and a low income bracket.

No. of Indians participating: 1 year 1,500.

Tribes represented: Lumbee, Tuscaroras, Coharie, Haliwa, Waccamaw.

Indian population: 3,399

Age distribution: 15 years and younger: 15%. 16–20: 30%. 21 to 65: 40%. Over 65: 15%.

Income distribution: $3,000 and under: 22%. $3–$6,000: 50%. $6–$9,000: 25%. Over $9,000: 3%.

Major problems and/or needs: Health, education, alcoholism, drug abuse, apathy and alienation within the dominant society, income, limited social life. Immediate federal dollar needs: $322,000. 10-year federal dollar needs: one million.

Estimated rate of unemployment: Indians: 18%. Non-Indians: 8%. Source. Employment Security

Why do you feel available pubic services are not capable of adequately satisfying needs? Because our Indian population here is not very large and solving one problem, there is less chance of it branching off and creating others. With adequate funding of the basic programs needed, we could hire personnel to work in solving these problems.

NORTH DAKOTA

Organization: Dakota Assn. of Native Americans, 103½ S. Third St., Rms. 260–270 Bismarck, N.D. 58501 (701–258–5188).

Goals and objectives: Provide Indian workers to act in liaison for urban Indians, dealing with agencies for employment, health, housing and all other social needs.

Service population boundary: Statewide with five offices.

Ongoing programs and services: Family planning, outreach and referral (DHEW Family Planning). Employment, referral and outreach (CETA DOL). Community Development (ONAP HEW state). State Highway Dept.—supportive services for Indians going in highway construction Present Federal Funding: ——.

Reasons for not receiving funds: They were received.

Eligibility requirements: Low income and claim to be of Indian descent.

No. of Indians participating: 1 year 1,800. 2 years 2,100. 3 years 3,200.

Tribes represented: Sioux, Chippewa, Blackfeet, Crow.

Indian population: State: 16,000

Age distribution: 15 years and younger: 5%. 16 to 20: 20%. 21 to 65: 75%.

Income distribution: $3,000 and under: 90%. $3–$6,000: 4%. $6–$9,000: 1%. Above $9,000: 5%.

Major problems and/or needs: Equal employment. Equal and fair housing. Equal medical services. Equal legal services. Immediate federal dollar needs: ——, 10-year federal dollar needs: ——.

Estimated rate of unemployment: Indians: 9.1%. Non-Indians: 4.5%. Source; Indian Affairs Commission. Job Services.

Why do you feel available public services (Fed. State local) are not capable of adequately satisfying needs? Most agencies employ staff that are not culturally aware, therefore making it difficult to deal with and provide services to our Indian population. Also, all forms used by most agencies are geared to the non-Indian. Until just recently, most forms put the American Indians in the "other" categories.

OHIO

Organization: Cleveland American Indian Center, 5500 Lorain Ave., Cleveland, Ohio, 44102 (216-961-3490).

Goals and objectives: To one day own our own buildings. Possibly a day care center. Staff at least to get a certification in some courses at college level. To have the youth involved enough to keep off the streets.

Service population boundary: Cuyahoga County.

On going programs and services: Youth program (ONAP HEW CETA DOL grants). Cultural activities (ONAP HEW grant). Manpower (CETA DOL grant. Present federal funding, $270,000.

Reasons for not receiving funds: Lack of political power.

Eligibility requirement: Native American.

No. of Indians participating: 1 year, 2,000. 2 years, 2,500. 3 years, 3,000.

Tribes represented: Sioux, Cherokee, Chippewa, Choctaw, Chockahominy, Navajo, Seminole.

Indian population: 4,000.

Age distribution: 15 years and younger: 40%. 16 to 20: 25%. 21 to 65: 35%. over 65: 0%.

Major problems and/or needs: Alcoholism. Unemployment. Immediate federal dollars needs: 400,000. 10-year federal dollar needs: 500,000.

Estimated rate of unemployment: Indians: 25%. Non-Indians: 10%. Source: Publication and news media.

Why do you feel available public services (Fed., State, local) are not capable or adequately satisfying needs? It is impossible for existing agencies to relate unique problems of the Native American. The lack of political power of the Native American usually causes them to be ignored.

OKLAHOMA

Organization: United Indian Recovery Assn. Inc., 1301 S. Broadway, Edmund, Okla. 73034 (405-341-8710).

Goals and objectives: Alcoholism rehabilitation for American Indians.

Service population boundary: Oklahoma, Texas, Kansas.

On going programs and services: Eighteen half way house projects including counseling and referral programs to student education (NIAAA). Present federal funding $1,411,648.

Eligibility requirements: Desire for continued sobriety and want to be rehabilitated.

No. of Indians participating: 1 year 550. 2 years 1,200. 3 years 2,000.

Tribes represented: In Oklahoma, we have about 45 separate and distinct American Indian tribes and we cover the state with our Indian alcohol and drug abuse program.

Indian population: 8,895 in Oklahoma City. 12,866 in County. For Oklahoma Indians: 96,803 as follows: 15 years and younger 37%. 16 to 20: 10%. 21 to 65: 43%. Over 65: 10%.

Income distribution: Families in Oklahoma 21,335. $3,000 and under: 27%. $3-$6,000: 29%. $6-$9,000: 21%. $9,000 and above: 23%.

Major problems and/or needs: Health services. Available services on all existing agencies. Employment opportunities. Instilling self-confidence. Not aggressive enough. Immediate federal dollar needs: $1,776,402. 10-year federal dollar needs: $2,823,296.

Why do you feel available public services (Fed., State or local) are not capable of adequately satisfying needs? Alcoholism is on the bottom of the barrel, because of its social stigma and people are not willing to accept it as a disease and we need more public services and help to overcome the fight on alcoholism.

Organization: Oklahomans for Indian Opportunity, 555 Constitution, Norman, Oklahoma 73069 (405-329-3737).

Goals and objectives: Assist Indians to get jobs.

Service population boundary: Oklahoma.

OKLAHOMA

Ongoing programs and services: Urban Center Program (ONAP, HEW grant). Business Development Organization (OMBE, DOC Cost reimbursement). Talent Search Project (DE, HEW grant). MESBIC program (private). Present federal funding: ——.

Reasons for not receiving funds: We never received any information letting us know why.

Eligibility requirements: None as we are federally funded and cannot restrict participation.

No. of Indians participating: N.A.

Tribes represented: Too numerous to identify as Oklahoma has large Indian representation. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Why do you feel available public service (Fed., State or local) are not capable of satisfying needs? Public services are capable of satisfying needs. Our satelite center concept is to assure that Indians become knowledgable about resources and how to better utilize existing resources.

Organization: Tulsa Indian Council on Alcoholism and Drug Abuse, 542 S. Norfolk Tulsa, Oklahoma 74102 (918-587-5111).

Goals and objectives: To alleviate the disease of alcoholism among Native Americans in the Tulsa area. Work directly with the person who wants help with their drinking and/or drug problem. To refer people to other agencies for services we cannot provide.

Service population boundary: Tulsa County.

Ongoing programs and services: Alcoholism and drug abuse (NIAAA research). Present federal funding: $112,738.

Reasons for not receiving funds: We have, as of this moment, not received a yea or nay on our proposal but are very optimistic.

Eligibility requirements: The need to stop drinking or using drugs.

No. of Indians participatnig: 1 year 343.

Tribes represented: Approximately 40 tribes.

Indian population: 15-16,000.

Age distribution: 15 years and younger: 40%. 16 to 21: 20%. 21 to 65: 40%.

Income distribution: $3,000 and under—$3,-$6,000: 60%. $6-$9,000: 30%. $9,000 and over: 10%.

Major problems and/or needs: Long term stable funding to address socio-economic and medical needs of Urban Indians. Immediate federal dollar needs: 112,738. 10-year federal dollar needs: 250,000.

Estimated rate of unemployment: Indians: 24-30%. Non-Indians 6-8%. Source: Labor Department.

Why do you feel available public services (Fed. State local) are not capable of satisfying needs? By their nature, they are short term sources. By in large, there is a lack of understanding within the agencies toward the native people. Lack of recognition by local and state agencies for Indians as a separate entity.

Organization: Tulsa Urban Indian Center, 1240 E. 5th Place, Tulsa, Oklahoma 74120 (918-587-4128).

Goals and objectives: To establish a program to better enable Indians to deal with adjustment problems encountered in transition from rural to urban living, utilizing existing available resources.

Service population boundary: Tulsa—city wide.

On going programs and services: Educational and training (ONAP, HEW grant). Direct aid (private). Transportation (private). Present federal funding: $130,000.

Reasons for not receiving funds: Failure on the part of those making the final award decision to be cognizant of the need for these services, and not being a politically expendient issue.

Eligibility requirements: Demonstration of desire to participate.

No. of Indians participating: 1 year 2,065. 2 years 5,000. 3 years 8,000.

Tribes represented: Cherokee, Creek, Choctaw, Seminole, Chickasaw, Kiowa, Shawnee, Sioux, Sac and Fox, Cheyenne, Navajo, Echee, Delaware.

Indian population: 16,000.

Age distribution: 15 years and younger: 25%. 16 to 20: 15%. 21 to 65: 47.4%. Over 65: 12.6%.

Income distribution: $3,000 and under: 30%. $3-$6,000: 50%. $6-$9,000: 15%. $9,000 and over: 5%.

Major problems and/or needs: Employment. Education. Health. Transportation. Immediate federal dollar needs 240,000. 10-year federal dollar needs: 500,000.

Estimated rate of unemployment: Indians: 8.6%. Non-Indian: 4.2%. Source: U.S. Census for 1970. Oklahoma P.C. 1, 38, Table 53.

Why do you feel available public services (Fed., State, local) are not capable of adequately satisfying needs? Due to the cultural barriers, apathy and general misunderstanding on the part of all concerned, lack of adequate vehicles to service all the needs demonstrated and lack of unity within the ranks of clients and agencies attempting to service these needs.

Organization: Association of Urban Indians, 2380 NE Karlene Ave., Corvallis, Ore. 97330 (503-752-3310).

Goals and objectives: To aid Linn County Indians in obtaining an education on the community college and university levels.

Service population boundary: Linn County, Oregon.

On going programs and services. None, we were funded at various times to gain a census of our people. As of this date, we have no funds to operate. Present federal funding: none.

Reasons for not receiving funds: Too many organizations trying to receive the funding and simply not enough money to go around.

Eligibility requirements: Must be one fourth Indian.

No. of Indians participating: 1 year 25. 2 years 40. 3 years 95.

Tribes represented: Sioux, Osage, Cherokee, Chippewa, Otoe, Wasco, Blackfeet, Cheyenne, Crow, Cree. There are 45 tribes in this area.

Indian population: 1,000 (county).

Income distribution: $3,000 and under: 40%. $3–6,000: 30%. $6–9,000: 22%. $9,000 and over: 8%.

Major problems and/or needs: We need employment programs. Education information services. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Estimated rate of unemployment: Indians: 50%. Non-Indains 10%. Source: Own Census Service.

Why do you feel public services (Fed., State or local) are not capable of adequately satisfying needs? No trained personnel in these agencies who can relate or understand our people. Also, no funds seems to be another problem in these programs. Our people simply will not go to a white man and tell him their problems. We may be urban Indians but most of us come from a reservation where this simply wasn't done.

PENNSYLVANIA

Organization: United American Indians of Delaware Valley, Inc., 225 Chestnut St., Philadelphia, Pa. 19106 (215-574-9023).

Goals and objectives: This organization was organized to promote health, education for the unemployed, underemployed that reside in an urban setting.

Service population boundary: Philadelphia, Montgomery, Bucks, Chester, Delaware, and Lehigh counties.

Ongoing programs and services: Administration (ONAP, HEW grant). Training (CETA, DOL grant). Social events for '76 bicentennial (state). Present federal funding: $169,940.

Reasons for not receiving funds: Political reasons for UAIDV's proposal not being processed at this time.

Eligibility requirements: Person must be unemployed, underemployed, and at a disadvantage to participate.

No. of Indians participating: 1 year 100.

Tribes represented: Cherokee, Haliwa, Pamunkey, Rappahunock. Seneca. Blackfeet. Micmac, Tuscarora, Navajo, Chota, Lumbee, Comanche.

Indian Population: 1,950.

Age distribution: 15 years and younger: 50%. 16–20: 25%. 21 to 65: 20%. Over 65: 5%.

Income distribution: $3,000 and under: 20%: $3–$6,000: 50%. $6–$9,000: 40%: Above $9,000: 8%.

Major problems and/or needs: Education, training, motivation. Immediate federal dollar needs: 240,500. 10-year federal dollar needs: 960,000.

Estimated rate of unemployment: Indians: 3%. Non-Indians: 4%.

Why do you feel available public services (State, Local, Fed.) are not capable of adequately satisfying needs? When the state and local recognizes that the Indians were the first Americans, then they will be in a better position to identify the needs of Native American people.

SOUTH DAKOTA

Organization: South Dakota Indian Commission on Alcohol and Drug Abuse. Inc., Box 1414, Rapid City, S.D. 57701 (605-342-5028).

Goals and objectives: Provide technical assistance to all existing alcohol programs in the State of South Dakota.

Service population boundary: South Dakota.

Ongoing programs and services: Technical Assistance to Lower Brule, Crow Creek, Rosebud, Cheyenne River, Sisseton, Yankton, Pine Ridge, Sioux San, and Standing Rock alcohol programs all funded by NIAA grants. Present federal funding: ——.

Reasons for not receiving funds: Lack of funds within state for Indian programs.

Eligibility requirements: Alcohol programs.

Tribes represented: Sioux.

Indian population: 7,000 in Rapid City.

Age distribution: 15 years and younger: 20%. 16-20: 20%. 21-65: 55%. Over 65: 5%.

Income distribution: $3,00-under: 50%. $3-$6,000: 50%.

Major problems and/or needs: Employment, education, housing, alcoholism, drug abuse. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Estimated rate of unemployment: Indians: 19.8%, Source: Job services of S.D. unemployment office.

Why do you feel available public services (Fed., State or local) are not capable of adequately satisfying needs? Lack of communications between Indian and non-Indian groups.

Organization: South Dakota United Indian Assn. 919 Main St., Suite 12, Rapid City, S.D. 57701 (605-348-5300).

Goals and objectives: Promote positive attitude toward American Indians. Assist state and local alliances to develop and strength the implementation of program's objectives. Document health needs of urban Indians. Train and upgrade skills of Indians so they may improve the effectiveness of this program. Develop and promote comprehensive health materials that relate to Indian people.

Service population boundaries: South Dakota.

On going programs and services: Family planning (HEW grant). National F.P. forum for American Indians (HEW contract). Present federal funding: ——.

Reasons for not receiving funds: ONAP really never gave us any reasons. We passed review for alcoholism funding. However, we must await funding when funds are available.

Eligibility requirements: All Indian people are eligible. We also serve anyone else seeking services.

Number of Indians participating: 1 year-2 years 10,000 households. 3 years 3,000 households.

Tribes represented: Sioux, all bands. Chippewa, Cherokee, Navajo, Lumbee, Eastern Cherokee, Pueblo. Many others.

Indian population: 3,000.

Age distribution: 15 years and younger: 33%. 16 to 20: 17%. 21 to 65: 33%. Over 65: 17%.

Income distribution: $3,000 and under: 66%. $3-$6,000: 17%. $6-$9,000: 9%. Over $9,000: 8%.

Major problems and/or needs: Health, housing, employment, education, understanding and discrimination. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Estimated rate of unemployment: Indians: 75%. Non-Indians: 25%. Source: Estimated.

Why do you feel available public services (Federal, State, local) are not capable of adequately satisfying needs? Attitudes, stereotyping, lack of Indian people in administration and supervisory positions so that policies could change. All control is within "white bureaucracy." Indian advocates within system not strong enough to make change.

WASHINGTON

Organization: National Association of Blackfeet Indians, 403 Cedar St., Seattle, Wash. 98121 (206-624-6522).

Goals and objectives: To protect and preserve all rights and privileges which were granted by treaty and supported by and through federal legislation. Promote the general welfare, seek the advantages of educational, vocational training, employment, medical assistance, decent housing and business opportunities. Preserve our spiritual culture and historical rights and freedoms.

Service population boundary: State of Washington and Oregon.

On going programs and services: Advocate program for Blackfeet-Urban Indians, groups. Service organizations and referral. Present federal funding: None.

Reasons for not receiving funds: Political. City, State, and Federal funds have been allocated discriminately to Indian titled persons without Indian membership affiliation by officials controlling funding resources irrespective of violating regulations and compliance policies.

Eligibility requirements: Indian identification and needs.

Number of Indians participating: 1 year 3,500. 2 years 7,000. 3 years 10,500.

Tribes represented: Sioux, Blackfeet, Tsimpshian, Nez Pefce, Gros Ventre, Kiowa, Navajo, Cherokee, Bloods, Crow, Duwamish, Wichita, Assiniboine, Flathead, Eskimos, Mokah, Yakima, Aleut, Colvillo, Tulalip, Payallup, Coeur d'Alene.

Indian population: 17,000.

Age distribution: 15 years and younger: 32%. 16–20: 20%. 21–65: 40%. Over 65: 8%.

Income distribution: $3,000 and under: 38%. $3–$6,000—27%. $6–$9,000—25%. Over $9,000: 10%.

Major problems and/or needs: Education. Employment. A national consensus must be initiated to reclaim and positive attitude that Indian people have the capability to compete in the American system without losing cultural and heritage values. Urgent economic family needs and fulfillment can only be achieved by reasonable and serious assessment of training requirements necessary to stabilize income. Immediate federal dollar needs: 10-year federal dollar needs: ——.

Estimated rate of unemployment: Indian: 40%. Non-Indian 10%. Source: Labor schools survey.

Why do you feel available public services (Fed., State or local) are not capable of adequately satisfying needs? Area hearings related to Indian services indicate political and bureaucratic influences have diluted delivery of direct service dollars by as much as 80% in administrative costs. Proper audit and use of experience monitoring system could resolve needless waste and implement beneficial programs.

Organization: Seattle Indian Center, Inc. 619 Second Ave., Seattle, Wash. 98104 (206-624-8700).

Goals and objectives: Social welfare programs for urban Indians as well as filling gaps in existing services as needed.

Service population boundary: Region X. Idaho, Oregon, Washington, Alaska.

On going programs and services: Employment (CETA, DOL grant), Legal services (ONAP HEW grant), Talent search (OE, HEW grant), Puget Sound Indian Health Centers (HEW contract), Basic needs and referral (ONAP, HEW grant), Youth program (ONAP, HEW grant), Foster care (state), Family planning (State), Adult Basic Education, GED (CETA, DOL grant), Ex-offender (BIA contract), Food Program (CSA, HEW grant), Food bank (Subcontract services). Present federal funding: $600,000.

Reasons for not receiving funds: Lack of recognition of special needs of Indians in urban area. Lack of consistency in federal government.

Eligibility requirements: Depends on funding source. Basically quite varied. Indian minority on all.

No. of Indians participating: One year 14,000. Two years 24,000. Three years 30,000.

Tribes represented: Total of 150 plus tribes from throughout U.S. and Canada.

Indian population: 12,000.

Age distribution: 15 and younger: 30%. 16 to 20: 20%. 21 to 65: 40%. Over 65: 10%.

Income distribution: $3,000 and under: 40%. $3–$6,000: 40%. $6–$9,000: 10%. Over $9,000: 10%.

Major problems and/or needs: Qualified Indian representatives who can truly speak to the needs of the people. Major needs—employment, education, organization of special problems. Immediate federal dollar needs: $800,000. 10-year federal dollar needs. $5,000,000.

Why do you feel available public services (Fed., State, local) are not capable of satisfying needs? Lack of understanding of special relationship of Indians to federal government. PL 280, etc. Overall neglect of the problems faced by Indians in hopes that someone else will take care of them.

Organization: Seattle Indian Health Board. USPHS Hospital, Box 106, 1131 14th Avenue, S., Seattle, Washington 98144 (206-324-8180).

Goals and objectives: To provide culturally acceptable, easily accessible comprehensive health care services to Indians and Alaskan Natives regardless of ability to pay. Future objectives; continue efforts at the federal level toward their recognition of treaty responsibilities and provision of financial assistance to urban and off-reservation Indian health. Increase efforts at State and local level for health care funding. Expansion of existing services to include an M & I component, mental health component and an intermediate care facility for alcoholic clients. Emphasis on extensive use of mid-level practitioners and auxiliary health professionals.

Services population boundaries: Residents of Seattle-King county area, however, services are available to all Indians and Alaskan Natives regardless of place of residence.

On going programs and services: Medical (HEW 330 grant, HEW, IHS, NHSC grant and contract, HEW 314 grant). Dental services (HEW, IHS grant), Social services Outreach (HEW, IHS grant). Family planning (DSHS grant). Alcoholism (DSHS contract, HEW, NIAAA grant). Alcoholism-criminal justice (HEW, NIAAA grant). Present federal funding: $1 million.

Reasons for not receiving funds: Limited funds and mandated geographic distribution of funds were major reasons for not receiving funding from OCD and Dept. of Commerce. Health Services were not a major priority for city block grant funding.

Eligibility requirements: Participation in SIHB program is open to all Indians and Alaskan natives requiring health care services.

No. of Indians participating: 1 year, 13,282. 2 years 10,270. 3 years 7,460.

Tribes represented: All tribes. 25% of SIHB's registered patient population are Alaskan natives.

Indian population: 25–30,000.

Age distribution: Under 18: 43%. 18–65, 52.1%. Over 65: 4.9%.

Income distribution: Under $4,000 (male) 51%. (female) 76%. $10,000 and over: (male) 12.8%. (female) 2.3%.

Major problems and/or needs: Lack of effective coordination of available services and programs. Lack of adequate funding for existing Indian programs. Lack of community education on existing services available to Indians and Alaskan natives. Lack of training, manpower funds to train Indian people in professional careers. Immediate federal dollar needs: $1,595,000. 10-year federal dollar needs: $4,000,000.

Estimated rate of unemployment: Indians: (male) 22.5% (female) 18.3%. Non-Indians 8.5%. Source: A study of selected socio-economic characteristics of ethnic minorities based on the 1970 census, Vol. III, DHEW Publication No. (05) 75–122.

Why do you feel available public services (Fed., State or local) are not capable of adequately satisfying needs? For the most part, Indians and Alaskan Natives do not use existing public agencies. This is partially due to their negative past experiences in dealing with these agencies. Additionally, existing services provide lack of understanding of the needs of Indians and Alaskan Natives and sensitivity in addressing their special needs and problems.

Organization: Tlingit and Haida Indians of Alaska, Washington Chapter, 1311 First Avenue S., Seattle, Washington 98104 (206-682 5271).

Goals and objectives: Developing a cooperative type project to provide employment opportunities for the members. It is the goal and objective of the organization to improve the stanards of living through education training, and employment opportunities.

Service population boundary: Washington State.

Ongoing programs and services: Referral services (DOL, CETA). Present federal funding: 32,000.

Reasons for not receiving funds: Lack of tribal recognition in Washington State. The tribal designation of the parent organization at Juneau, Alaska is considered as non-transferrable to the Washington chapter. Efforts to resolve this have been negative to date.

Eligibility requirements: There are no specific requirements. The referral services are available to members of the organization and other minority groups. Services are given to all requests for assistance Non-natives have been served.

No. of Indians participating: One year 150. Two years 300. Three years 500.

Tribes represented: Tlingit, Haida, Tsimshian Aleut, Eskimo, Athabascan, Blackfeet.

Indian population: U.S. Census—Seattle and Everett: 8,814.

Age distribution: 14 years and younger: 38%. 15 to 19: 10%. 20 to 64: 47%. 65 and over: 5%.

Income distribution: $3,000 and under: 263 families. $3–$6,000: 270 families. $6–$9,000: 388 families, $9,000 and above: 722.

Major problems and/or needs: Valuable time and effort is expended by the urban Indian in identifying and relating to the Indian as he lived and existed in the past. The time could very well be used to adjust and to prepare to compete in the contemporary world. To retain and relate to an Indian culture is an admirable trait but it should not be a means to an end. The economy and locale of Indian residency is a viable factor in determining the degree of adjustment that must be made to survive in the contemporary world. Immediate federal dollar needs: unknown. 10-year federal dollar needs: unknown.

Estimated rate of unemployment: Indian: 15.1% Source: State Employment Security Office of Statistics.

Why do you feel available public services (Fed., State or local) are not capable of satisfying needs? There exists a certain amount of laxity by the federal, state and local government in enforcing the intent of rehabilitative programs for the Indian. Through inadequate planning and preparation, rehabilitative programs are generally presented to the Indian community for immediate response and implementation. Consequently, programs are inadequately implemented and staffed. The rehabilitation objective may be attained or lost in the shuffle to implement the program. Consideration should be given to the fact that often, Indian communities lack proper business facilities and adequately trained personnel. Sufficient time, supervision and assistance should be allowed to obtain the intent of rehabilitative programs that are federally funded.

Organization: Native American Center, 1525 W. 9th, Spokane, Washington, 99204 (747–1533).

Goals and objectives: Total recovery, training, education, and employment for Indian alcoholics.

Service population boundary: Washington State.

On going programs and services: Alcoholism treatment (NIAAA grant). Manpower (DOL CETA TITLE II and III grant). Education, Title IV–C (HEW, OE grant). Present federal funding: $467,000.

Reasons for not receiving funds: Lack of data and preparation. Lack of funds at source of funding.

Eligibility requirements: Alcoholism and low income unskilled persons.

No. of Indians participating: 2 years 500.

Tribes represented: Spokane, Colville, Yakiam, Sioux, Gros Ventre, Flathead, Chippewa, Quinault, Makah, Nisqually, Cour d'Alene, Kalispell, Kootenai, Blackfeet, Crow, Northern Cheyenne, Assiniboine.

Indian population: 4–5000 (county).

Age distribution: 15 years and younger; 35%. 16 to 20: 20%. 21 to 65: 22%, over 65L 3%. Transients 20%.

Income distribution: $3,000 and under: 50%. $3-$6,000: 20%. $6–$9,000: 20%. Over $9,000: 10%.

Major problems and/or needs: Indian health clinic. Larger multipurpose center and building to encompass all Indian services and organizations. Immediate federal dollar needs: $550,000. 10-year federal dollar needs: $900,000.

Estimated rate of unemployment: Indians 11%. Non-Indians 7%. Source: Employment Security.

Why do you feel available public services (Fed., State, local) are not capable of adequately satisfying needs? Inadequate data on population of Indians through census bureau, employment security funding formula was inadequate. Countywide needs assessment has not been completed as yet.

Organization: Tacoma Indian Center, Puyallup Tribal Council, 2002 E. 28th St., Tacoma, Washington 98404 (206–572–6425).

Goals and objectives: Provide Indians and other Native Americans the option of living in a native self-sustaining community.

Service population boundary: Takoma Pierce Co.

On going programs and services: Urban Indian Program (ONAP, HEW grant). Indian Education (HEW OE grant). Alcoholism (NIAAA grant) Health Clinic (HEW, IHS contract), Fisheries (BIA)—Community Planning and Development (HUD grant). Present federal funding: ——.

Reasons for not receiving funds: Convoluted political situation of how to treat the Puyallup tribe.

Eligibility requirements: Federal program eligibility requirements. We do serve more Native Americans but that is because they know the programs we have.

No. of Indians participating: 2–3,000.

Indian population: 7–8,000.

Major problems and/or needs: Employment, housing, child protection/tribal. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Estimated rate of unemployment: Indians: 17.2% Source: State E.S. 1974.

Why do you feel available public services (Fed., State, local) are not capable of adequately satisfying needs? Public services are not capable of adequately satisfying needs.

MISSOURI

Organization: Heart of America Indian Center, Inc., 3220 Independence Ave., Kansas City, Mo., 64111 (816–231–4736).

Goals and objectives: Addressing Indian needs; social service referrals; Indian center program.

Service population boundary: Kansas City metropolitan area.

On going programs and services: Administration (ONAP HEW grant) CETA Title III (DOL grant), Outreach and referral on alcoholism (state grant, NIAAA grant). Present federal funding: $40,000.

Eligibility requirements: American Indian and eligibility requirements set by federal policies.

No. of Indians participating: Past four years—5,000.

Indian population: 2,500. Immediate federal dollar needs: $60,000. 10-year federal dollar needs: $150,000.

Major problems and/or needs: Increased migration to urban areas has resulted in stressing unemployment, poor housing, practically no education, poor health services. Alcoholism. No Indian community input to federal programs.

Why do you feel available public services (Fed., State or local) are not capable of adequately satisfying needs? Public officials of the state do not recognize the state's Indian population to be significant enough for programs to be implemented addressing Indian needs.

WISCONSIN

Organization: Indian Community School, 1600 N. Lincoln, Milwaukee, Wis. 53202 (414–271–4941).

Goals and objectives: To provide urban Indian students with quality education taught from an Indian point of view.

Service population boundary: City of Milwaukee.

Ongoing programs and services: K through 12th grade education. Title IV (HEW, OE grant). Present federal funding: $135,000.

Eligibility requirements: Any applicant is eligible whenever we have room for more students.

No. of Indians participating: One year, 125–150. Two years 175–220. Three years 200–225.

Tribes represented: Onedia, Menominee, Chippewa, Stockbridge/Munsee, Winnebago, Sioux.

Indian population: 8,500.

Age distribution: 15 years and younger: 15%. 16–20: 30%. 21–65: 50%. Over 65: 5%.

Income distribution: $3,000 and under: 20%. $3–$6,000: 50%. $6–$9,000: 20%. $9,000 and over: 10%.

Major problems and/or needs: Recreation center for youth. Program for aged. Immediate federal dollar needs: 214,000. 10-year federal dollar needs: 350,000.

Why do you feel available public services (Fed, State, local) are not capable of adequately satisfying needs? Because they have not been satisfied yet.

Organization: Milwaukee Indian Health Board, Inc., 530 N. 27th Street, Milwaukee, Wis. 53208 (414–931–8111).

Goals and objectives: To develop a comprehensive health program for the Milwaukee Indian community and provide services in a setting accessible to the community members.

Service population boundary: No specific boundaries but we have a primary emphasis in Milwaukee county.

On going programs and services: Health related research (HEW IHS contract and grant) Referral, Outreach and social services (HEW, IHS contract—State and private contracts). Present federal funding :——.

Reasons for not receiving funds: The reviewers were not knowledgeable about problems of concern in the Indian community.

Eligibility requirements: Must be Indian.

No. of Indians participating: One year 550.

Tribes represented: Chippewa, Oneida, Menominee, Winnebago, Pottawatomie, Stockbridge/Munsee.

Indian population: 7,700.

Age distribution: 15 years and younger: 47%. 16 to 20: 17%. 21 to 65: 35%. Over 65: 1%.

Income distribution: $3,000 and under: 8%. $3–$6,000: 19%. $6–$9,000: 18%. Over $9,000: 54%.

Major problems and/or needs: Medical and dental care. Housing, social service programs, higher education training, need for a comprehensive center to provide these services in an Indian setting. Immediate federal dollar needs: ——. 10-year federal dollar needs: ——.

Estimated rate of unemployment: Indians: 15.9%. Non-Indians 3.6%. Source: Indians in Wisconsin 1968–1972.

Why do you feel available public services (Fed., State, local) are not capable of adequately satisfying needs? These services are not accessible to the American Indian. Many organizations count Indians in for proposals, but count them out for the services. Indians do not have a say in the development of programs to serve them.

APPENDIX C-1.—INDIAN INMATE NEEDS ASSESSMENT

American Indian people living on reservations and in cities are being arrested, prosecuted, and processed through the criminal justice system at a rate disproportionate to any other segment of the population in the United States today. Figures supplied by the Federal Bureau of Investigation indicate that American Indians are arrested at a rate eight times that of white persons and three times that of the black race in this country.

APPENDIX TABLE 1

The following figures from five plains states reflect the inequitable proportion of Indian people who are being processed through the criminal justice system in this region.

	Total amount	Total percent
Montana:		
Population	694,409	
Indian population	26,385	3.7
Prison population	375	
Indian prison population	125	33.3
Minnesota:		
Population	3,805,069	
Indian population	22,322	.4
Prison population	1,600	
Indian prison population	200	12.5
Nebraska:		
Population	1,483,257	
Indian population	6,617	.4
Prison population	1,170	
Indian prison population	76	6.4
South Dakota:		
Population	666,257	
Indian population	31,043	7.0
Prison population	233	
Indian prison population	75	32.0
North Dakota:		
Population	617,761	
Indian population	13,565	.051
Prison population	200	
Indian prison population	35	17.500

Taking into consideration that the estimated Indian population of the country is about one-million, then one can gain a feeling of the need to address this situation for solutions by the federal government and Indian people.

"The reasons why Indians are generally arrested at a much greater rate than whites can be attributed to many factors, including a misunderstanding of the white man's laws; discrimination against the Indian by law enforcement officers, particularly in jurisdictions that border on reservations; and the traditional problems of Indians not having the opportunity to obtain material things through what we consider legitimate methods, because of poor education, poverty and cultural ethnocentricity, to name but a few."

After arrest of the Indian person accused for any offense, the judiciary usually gives the Indian time in prison in the hopes that his stay in prison will give him the impetus to change his ways.

"Once inside the prison environment until (his) release an Indian person is faced with institutional racism in all forms of the prison environment, rehabilitation (processes) and parole. The result is higher recidivism rates and lower parole rates, . . . While in some instances the discrimination is intentional, the majority of the disparate treatment results from the ethnocentricity inherent from an institution which is staffed by Caucasians and designed to return Caucasian offenders to a Caucasian society wherein the progress of offenders is measured according to Caucasian standards. The result is that Indian prisoners have either of two choices: 1) cultural and racial genocide, or 2) to languish behind bars. Both options, we submit, are counterproductive to any semblance of rehabilitation."

We are recommending that the Bureau of Indian Affairs be mandated to conduct a comprehensive study to determine the needs of American Indian inmates in all the federal prisons that have Indians in their custody. For the sake of objectivity, we are further recommending that the BIA contract the assistance of recognized Indian experts and Indian organizations to conduct the actual site visitations and make the final recommendations. These recommendations should include actual cost projections for providing services to the inmates.

Congress should then take these recommendations from this study and appropriate enough funding to the BIA Indian offender rehabilitation program to provide services during and after the prisoner is released from his obligations. If there is any evidence that Indian inmates' constitutional rights are denied, then the appropriate federal authorities must be made to enforce the letter of the law.

The Bureau of Indian Affairs should conduct (through the same process used in investigating discriminatory practices in the penal institutions) a study of parole granting practices of the U.S. Board of Paroles and state parole boards, to determine whether present parole policies of these boards are in need of revision to rid them of discriminatory practices in policies.

Congress must give the BIA reasonable time and financial resources to adequately do an effective job. Each state that has a significant number of Indian inmates in its institutions should be included in this study. Each state must be required to cooperate with this effort or they should be denied all forms of assistance from the federal government.

The prison rehabilitation program for American Indians must have as its overall goal to return the inmate to become a productive member of the Indian community. To facilitate this process, the correctional institutions must recognize and actively seek participation of Indian people to assist in the rehabilitative process of the inmate. This would include the admittance of Indian religious leaders. It would include having Indian studies in the educational system, and having Indian cultural events in institutions where applicable. The establishment of Indian controlled minimum security institutions, such as proposed by the Sisseton Wahpeton tribe, should be funded immediately to determine the feasibility of having Indian tribes rehabilitate their own members. It must be recognized that only Indian people have the knowledge and ability to rehabilitate Indian inmates to become productive members in today's society.

To further assist Indian inmates, Congress should direct the Bureau of Indian Affairs to do the following:

1. Extend its social services to Indian inmates during and after confinement in the penal institution. This process would include the coordination of services from Indian urban organizations and local social service agencies. This effort should have as its overall goal a lowering of the rates of recidivism by the inmates.
2. The BIA should provide for Indian inmates educational programs that would assist them in finding employment or continuing their education at college or university level.
3. Assist the Bureau of Prisons to recruit and train American Indians to work in the federal penal institutions.
4. Coordinate with Urban Indian organizations to facilitate better services to the inmate after his release from confinement.

We feel that the implementation of these recommendations would go a long way in easing the many problems that American Indian inmates face while in custody.

Findings:

1. The alarming high percentages of American Indians incarcerated in Federal, State and local penal institutions indicates the existence of injustice and inequities in the American judicial and correctional systems throughout the country.
2. Indian prisoners' constitutional rights are systematically being denied to them because of cultural misunderstanding by members of the judicial and correctional institutions in this country.
3. Indian inmates suffer from a lack of adequate parole opportunities because of the inherent discriminatory practices and policies by Parole Boards and Commissions.

4. In accordance with the concept of Indian self-determination, Indian tribes and urban Indian organizations should be given the opportunity to operate their own rehabilitation centers for their own people.

5. There is a lack of Indian people employed by correctional institutions in this country.

6. The Bureau of Indian Affairs is not meeting its obligation to protect Indian rights from exploitation by other federal and state governmental agencies.

Recommendations

1. The Congress of the United States should provide resources to the BIA to investigate and guarantee that Indian inmates' constitutional rights, both as citizens of the United States and as tribal members are not being denied them by correctional institutions in this country.

2. Congress should fund Indian tribes and Indian organizations to educate the law enforcement, judicial and correctional institutions to the unique problems and needs of Indian prisoners.

3. The United States Board of Paroles and the state parole boards should review, with cooperation of Indian tribes and Indian organizations, their policies in order to remove discriminatory practices in current parole granting practices.

4. Congress should guarantee that Indian inmates' rehabilitation programs reflect the unique Indian needs (specifically religious and cultural) in federal and state correctional institutions. The goal of any rehabilitation program for the Indian inmate should be to restore the prisoner to become a productive, law abiding citizen of both the United States and his respective tribe. To accomplish the latter, Congress should fund tribes and urban Indian groups to establish Indian controlled rehabilitation centers in locations where deemed appropriate by the BIA and Indian tribes and organizations.

APPENDIX C-2.—STATEMENT FROM THE CALIFORNIA DEPARTMENT OF HOUSING AND COMMUNITY DEVELOPMENT

Memorandum:

Re: Statement from the California Department of Housing and Community Development.

Throughout this report we have made reference to the fact that Indians across the country continue to be inadequately serviced by the Bureau of Indian Affairs. The following statement indicates the extent of this problem as it exists in California.

The report indicates that although California Indians comprise 7% of the identified service population of the Bureau of Indian Affairs, they receive only 1% of the Bureau's funds.

The extent of this inadequacy is further emphasized by the fact that the Bureau of Indian Affairs has limited the number of Indians it has identified to be within its service population. (See Appendix C-3, Letter to Al Elgin, Chairman Task Force #8 from Morris Thompson, Commission of Indian Affairs.)

STATE OF CALIFORNIA,
BUSINESS AND TRANSPORTATION AGENCY,
February 19, 1976.

Memorandum

To: Josiah Beeman

From: Department of Housing and Community Development, Office of the Director

Subject: Bureau of Indian Affairs Funding for California.

To follow up on your conversation with Gray Davis on the current underfunding of California Indians by the Bureau of Indian Affairs, I have attached some information about the problem for your study.

California Indians who comprise almost 7% of the BIA's service population have received only 1%-2% of the Bureau's total budget since 1969. The lack of federal funding has forced the State to up its expenditures to fill the vacuum created by lack of federal responsibility. Equally important is the fact that long-term underfunding of the Bureau's Sacramento Area Office (encompassing the State of California) has caused economic hardship for the Indians of California.

I hope that California's Congressional Delegation will attempt to rectify the current situation as soon as possible. Hopefully, our Representatives can obtain the full information need to effect a change in California's share of the total budget.

If I can be of any further assistance, please feel free to get in touch.

ARNOLD C. STERNBERG, *Director.*

Attachments.

STATE OF CALIFORNIA DEPARTMENT OF HOUSING AND COMMUNITY DEVELOPMENT

BUREAU OF INDIAN AFFAIRS FUNDING FOR CALIFORNIA

Examination of the Bureau of Indian Affairs (BIA) Budget data since 1969 reveals that California has not been receiving its fair share of BIA allocations based on its service population or on its needs and that action is required to rectify the present inequitable funding levels. Since Fiscal Year 1969, allocations to the Sacramento Area Office of the BIA (encompassing the State of California) have hovered between .8% and 2.2% of the national total despite the fact that the BIA recognizes a population on or near reservations of 36,255 which is 6.7% of the total estimated BIA service population.

House Concurrent Resolution No. 108 of 1953, which declared federal intent to terminate responsibility for Indian services in California, initially served as justification for the low funding levels accorded the Sacrameto Area Office. However, the federal government has long since repudiated the policy of termination.

In 1970, President Nixon delivered a message to Congress in which he called for a policy of "self-determination without termination" and in which he pledged a reversal of federal pull-back in providing services to Indians. Congress formally enacted such a policy with the passage of the Indian Self-Determination Act of 1975 which states, in part:

"Congress declares its commitment to the maintenance of the federal government's unique and continuing relationship with, and responsibility to, the Indian and to the establishment of a meaningful Indian self-determination policy which will permit an orderly transition from federal domination of programs providing services to Indians to effective and meaningful participation by the Indian people in the planning, conduct, and administration of these programs and services."

Despite repudiation of the termination policy and despite increases in BIA allocations to the Sacramento Area through the last decade, California Indians recognized as living on or near reservations will receive $307.99 per capita in Fiscal Year 1976 compared with a national average of $1,598. (See Table I for California's share of BIA funds.)

According to Mr. Conger, Chief Statistician in the Bureau's Washington office, funding for areas is based on a number of criteria which vary from program to program. There is apparently no existing formula for allocation on the basis of population although he contends that service area population serves as a major consideration in determining allocation. Obviously, certain funds, such as those for forest protection and utilization, go to areas only where forests exist. If we are to look at the BIA allocations in comparison to service area population (see Table II), it is difficult to conclude that the BIA has adopted formulae which apportion money on a fair and rational basis. It is conceivable that rigid formulae for allocation do exist and consistent criteria are applied in determining funding. If indeed they do exist, they certainly merit review by our Congressional delegation. If none are currently in use, as seems to be the case, then the BIA should be asked by Congress to develop a system of allocation which accords to California Indians the funds they rightfully deserve.

The BIA, in defending its present system of allocation, may point to three factors which are crucial in its justification of funding outcomes. First of all, the BIA has contended that the Sacramento Area's on-reservation population of 6,240 (using data which Mr. Conger states is the most recent-Source: "Estimates of Resident Indian Population and Labor Force Status," Bureau of Indian Affairs, June 1973) is not sufficient to warrant substantial changes in future allocations. However, according to William Finale, Director of the BIA's Sacramento Area Office, only a minority of programs funded in California serve exclusively the 6,240 reservation Indians. The programs listed in Table III serve Indians both on and off reservations and rancherias—a service population of 36,255 which includes all rural Indians living within counties containing trust land. As you can see in Table IIIA, 65.5% of the Sacramento Area's Fiscal Year 1975 allocation consist of funds expended to serve the larger service population of 36,255. Tables IV and IVA clearly demonstrate that even for those programs which in reality serve on *and* off reservation Indians, California is severely underfunded. With 6.7% of the total BIA estimated service population, California received in Fiscal year 1975, for example, only 1.4% of Aid to Public Schools funds and .1% of Social Services funds. (See Tables IV and IVA) California received only .002% of the funds allocated for School Operations because no BIA schools are operated here. Because no such schools exist and no substantial funding comes to California, the state assumes a commensurately greater cost in the education process.

While the BIA may contend when making its allocations that the on-reservation figure should serve as a guide, the Department of Interior in its Fiscal Year 1977 budget justification to Congress relies on the 36,255 (6.7% of total) figure to back up its budget request. Interior relies on the 1973 BIA estimated service population of 543,000 of on and nearby reservation Indians "including all rural California Indians in counties including trust land."

Second, the BIA maintains that it computes current budgets by using past budgets as data bases. In other words, rather than significantly reevaluating allocations yearly, the Bureau relies on past allocation sums in determining current figures.

Area offices which are underfunded in one fiscal year are likely to be underfunded in subsequent years as attempts are made to keep the percentage of increase in the different Areas and Agencies relatively uniform (an Agency is a unit of Area). Consequently, while the Sacramento Area's share of the total budget has increased somewhat in the past few years, it has not been sufficiently increased because of the BIA's attempt to insure uniform percentage budget growth—a policy which insures that well funded Tribes continue to receive large appropriations.

The Fiscal Year 1977 President's Budget provides for the first time on an experimental basis an "equity adjustment" for Agencies which are underfunded (for the purposes of FY 1977, allocations are made directly to Agencies. Area offices do not determine Agency budgets, although Sacramento Area sums equal the sum of all Agencies budgets within California plus general administrative costs). All Agencies are slated to receive allocation increases of 1.6% and Agencies selected to participate in the "equity adjustment" program will receive increases of 8.0%. The Southern California Agency of the Sacramento Area has been selected to participate in this program. However, the total amount of additional funds available to all 21 agencies under this program is $2,925,000 (8.0% increase minus the standard 1.6% increase = 6.40% increase not otherwise available)—hardly enough to radically alter the present allocation scheme.

The Bureau presently has the power to significantly readjust its budget increases to provide fairer sums for California. According to Mr. Finale, the Office of Management and Budget sets a target percentage increase figure for the Department of Interior. Interior may then adjust the figure upward or downward for each entity within its jurisdiction. Similarly, each entity, such as the BIA may allow, within statutory constraints, sub-entities (such as Areas and Agencies) different rates of increase to offset existing inequities.

Third, the BIA may contend in justifying present figures that the relatively small land base of California Indians and the wide distribution of Indians considered in the category "near reservation" entitles California to less program activity than is on-going in Areas with larger amounts of trust land and sizable numbers of Indians living in close proximity to such lands. To an extent, this argument is a valid one. For example, the amount of funds allocated for road construction will depend on the size of the land in trust status since such a service is regularly provided by state and local jurisdictions on non-trust lands.

However, this argument does not hold for the range of educational and social service funds provided by the BIA since need and possession of trust land are not related. Indeed, because the treaties to which the California Indians and Federal Commissioners agreed in the mid-19th century were never ratified, trust lands are extremely small and insufficient in most cases to support large on-reservation populations. It seems grossly unfair to base funding on the size of trust lands since non-ratification of treaties prevented establishment of larger and more viable reservations. The BIA should realize the reality of history which created a unique dispersion of California Indians throughout non-trust lands. According to Mr. Finale, despite the abolition of much of the trust lands in Oklahoma, the BIA continues to fund Indians in that state who live within the boundaries of now extinct reservations on the same basis as on-reservation Indians elsewhere. Certainly, the BIA can similarly accommodate the needs of California Indians.

SUMMARY

As the attached tables show, California currently is not receiving its proper share of BIA funds. California is underfunded not only in terms of total allocations but also in terms of those programs for which a service population of 36,255 is clearly established (See Tables IV and IVA). At the very minimum, California Indians should receive funding for such programs on a basis commensurate with their recognized service population.

Mr. Conger stated that the BIA takes into account services provided by states in determining Area and Agency allocations. Consequently, states providing better than average social services such as California may not require as much federal funding. If Mr. Conger's statement is accurate, then the BIA is ignoring the fact that primary responsibility for provision of Indian services rests with the federal government.

Because of inadequate educational funds, the State of California will expend some $573,000 for the operation of Indian Education Centers during the current fiscal year and will budget approximately $600,000 for the upcoming fiscal year. Just as the BIA underfunds California, so does the Indian Health Services (IHS). Because of inadequate IHS funding, the Governor last year signed into law a $2.5 million appropriation to fund Indian Health Centers (For more information on IHS underfunding, see Attachment A).

The need to rectify underfunding by the Bureau of Indian Affairs and by the Indian Health Services as well is important because of the amount of present state expenditures needed to meet Indian needs and because of the real need California Indians have for adequate federal funding.

TABLE I.—CALIFORNIA DEPARTMENT OF HOUSING AND COMMUNITY DEVELOPMENT—TOTAL FEDERAL BIA OUTLAYS AND SACRAMENTO AREA ALLOCATIONS FISCAL YEAR 1969–77 [1]

[Dollar amounts in thousands]

Fiscal year	Total outlay of Federal funds for BIA	Sacramento area allocations	Percent of total BIA funds allocated to Sacramento area
1969	$263,094	$2,005	0.8
1970	302,745	2,472	1.
1971	364,508	3,938	1.8
1972	439,685	5,810	1.3
1973	514,866	91924	1.9
1974	583,838	9,413	1.6
1975	691,317	10,949	1.6
1976 [2]	867,601	11,166	1.3
1977 [3]	508,265	11,047	2.2

[1] Figures obtained from the office of the Sacramento area director and from Federal budget data.

[2] Current year figures. Totals are tentative since the program year is not as yet completed. The figure for the Sacramento area does not include carry-overs from fiscal year 1975. With carry-overs, this year's expenditures will probably total $11,482,000.

[3] The projected allocation for Sacramento does not include the following budget items since proposed allocations for such items have not as yet been made: Aid to public schools, law enforcement, road construction, irrigation and power construction, school operations. Only partial allocation, as yet, has been proposed for aid to tribal governments. Funding levels under that item for comprehensive planning, tribal government development, and agricultural extension services have yet to be proposed. Assuming that the above items are funded at at least current levels, the proposed allocation for Sacramento should approximate $13,403,300.

The National BIA total also does not include the budget items listed above. The fiscal year 1977 estimate including such [illegible] is $816,400,000. That figure covers funding from October 1976 through October 1977 since the federal government is shifting from a July to July fiscal year. The period of July 1976–October 1976 will be covered by a special appropriation of $242,712,000. California's estimated $13,398,500+ would account for only 1.6 percent of the estimated fiscal year 1977 total funds.

TABLE II.—CALIFORNIA DEPARTMENT OF HOUSING AND COMMUNITY DEVELOPMENT—PROPOSED FISCAL YEAR 1977 BIA BUDGET BY AREA AND SERVICE POPULATIONS [1]

Area (ranked by size of allocation)	Proposed allocation (thousands)	Percent of total allocation	Population [2] or on near reservation	Percent of total population
Navajo	$123,523.4	24.3	[3] 129,976	23.9
Phoenix	78,730.1	15.5	50,879	9.4
Portland	55,258.2	10.8	25,335	4.7
Aberdeen	51,100.5	10.1	48,845	9.0
Juneau	41,333.6	8.1	61,026	11.2
Albuquerque	36,450.1	7.2	34,952	6.4
Muskogee	31,876.5	6.3	62,538	11.5
Billings	27,747.1	5.4	30,640	5.6
Anadarko	23,279.6	4.6	23,713	4.4
Eastern	12,849.8	2.5	10,095	1.9
Minneapolis	12,591.3	2.5	22,052	4.1
Sacramento	11,047.4	2.2	36,255	6.7
Navajo-Hopi	2,477.7	.5	[3] 6,710	1.2
Total	508,265.3	100.0	542,897	100.0

[1] Budget figures do not include proposed allocations for the following programs: aid to public schools, school operations, law enforcement, road construction, irrigation and power construction. Only partial allocation has been proposed for aid to tribal governments.

[2] Population figures are based on June 1973 data produced by the BIA. Mr. Conger, the Bureau's chief statistician, stated that such data was the most current. The 36,255 figure for the Sacramento area represents the total number of Indians living in the 34 counties which contain trust land. Figures for other areas may be high because figures reported by some reservations include tribal members who are no longer residents. Source for data: "Estimates of Resident Indian Population and Labor Force Status," Bureau of Indian Affairs, June 1973.

[3] BIA documents from which this data was obtained included "Navajo-Hopi" as an "area" for the purposes of receiving BIA allocations for fiscal year 1977. The population of 6,710 is equal to the figures shown for the Navajo-Hopi agency in the document "Estimates of Resident Indian Population and Labor Force Status," Bureau of Indian Affairs, June 1973. That figure was included within the Navajo area population of 136,686, which appears in the above mentioned document. The Navajo figure shown on this table, 129,976, excludes the Navajo-Hopi population estimates. Although the Navajo-Hopi agency is listed as a separate "area" on the table, it is in fact an agency within the larger Navajo area. (To compute Navajo population shown: 136,686−6,710=129,976.)

TABLE III.—CALIFORNIA DEPARTMENT OF HOUSING AND COMMUNITY DEVELOPMENT—FUNDS ALLOCATED TO SACRAMENTO AREA FOR PROGRAMS SERVING INDIANS BOTH ON AND OFF RESERVATIONS, FISCAL YEAR 1975–76[1]

[In thousands of dollars]

Programs serving Indians on and off the reservation	Fiscal year—	
	1975	1976[2]
Education and training, general	26.2	37.7
School operations	2.5	4.8
Aid to public schools	387.7	350.0
Career development	2,905.0	2,764 9
Aid to tribal governments[3]	472.6	609.1
Social services	83.0	109.1
Law enforcement	31.4	30.0
Housing	545.4	627.7
Business development grants	474.2	230.0
Direct employment assistance	1,436.6	1,141.9
General management and facilities[4]	224.4	452.4
Loan guaranty and insurance fund	13.9	138.7
Administrative support[4]	468.8	468.8
Total	7,172.7	6,965.1

[1] The programs listed are those which, according to Sacramento area director William Finale, serve Indians living off reservations as well as those on trust land. This service population is estimated at 36,255.

[2] All fiscal year figures are tentative since the program year is as yet incomplete.

[3] Tribal governments have responsibilities which extend beyond trust land boundaries and, accordingly, Federal funding under this item directly affects off-reservation Indians.

[4] Both general management and facilities and administrative support items are included in this tabulation because both functions are necessary to continuance of programs designed exclusively for on-reservation Indians and programs serving both on-and off-reservation Indians.

TABLE III-A.—PERCENT OF TOTAL FUNDS ALLOCATED TO THE SACRAMENTO AREA EXPENDED FOR PROGRAMS SERVING BOTH ON AND OFF RESERVATION INDIANS (36,255 SERVICE POPULATION), FISCAL YEAR 1975–76

[Dollar amounts in thousands]

	Amount allocated for programs serving on and off reservation Indians	Total amount allocated	Percent of total serving on and off reservation Indians
Fiscal year			
1975	$7,172.7	$10,949.0	65.5
1976	6,965.1	11,166.0	62.4

TABLE IV-A.—CALIFORNIA DEPARTMENT OF HOUSING AND COMMUNITY DEVELOPMENT—FUNDS ALLOCATED TO SACRAMENTO AREA OFFICE VERSUS TOTAL BIA FUNDS AVAILABLE FOR SELECTED PROGRAMS SERVING CALIFORNIA INDIANS BOTH ON AND OFF RESERVATION, FISCAL YEAR 1976[1]

[Dollar amounts in thousands]

Selected programs serving both on and off reservation Indians; service population estimated at 36,255[2]	Fiscal year 1976[3] amount allocated to Sacramento area	Fiscal year 1976[3] total amount available to all areas	Percent of total amount available allocated to Sacramento area
School operations	$4.8	$147,539	0.003
Aid to public schools	350.0	27,952	1.2
Career development	2,764.9	54,679	5.0
Aid to tribal governments	609.1	11,997	5.1
Social services	109.1	66,189	.2
Law enforcement	30.0	24,500	.1
Housing	627.7	14,310	4.4
Indian business development grants	230.0	10,000	2.3
Direct employment assistance	1,141.9	14,021	8.1

[1] Figures obtained from budget data of Sacramento area office and from Interior Department budget estimates for Bureau of Indian Affairs.

[2] Service population estimates obtained from June 1973 statistical data produced by the BIA.

[3] Figures are estimates since fiscal year 1976 program year is not as yet completed.

ATTACHMENT A

IHS AND CALIFORNIA

Among California Indians, the incidence of tuberculosis is six times that of the national average; of cirrhosis of the liver, four times; and of congenital malformations, almost two times. The California Indian death rate from influenza and pneumonia is over two times that of the total population. The average age at death in California is 62 years; for Indians it is 42 years. These figures testify to the gross inadequacy of Indian health care in the State of California. This inadequacy is even more disturbing given the fact that at least one-sixth of the national American Indian population resides in California. Of those Indians residing in California, at least one-third are living on land held in trust by the Federal Government. BIA figures—which are conservative estimates—admit that 6.7 percent of the national Indian population live on California reservations or rancherias.

Yet in spite of the concentration of Indian population in California, the Indian Health Services allocates only about 1 percent of its resources to health care for California Indians. (The National Indian Health Services appropriation is $239,424,000; California's assigned share is $2,727,000.) Of 510 IHS doctors, only 3 are serving California Indians; of 1,089 nurses, California has only 8; and of the 8,000 total IHS employees, only 45 are assigned to California. Were California Indians living on reservations to receive funding on a per capita basis, they would be entitled to at least $16,041,408 as opposed to the $2,727,000 they presently receive.

The IHS defends this gross underfunding on the grounds that the U.S. House Concurrent Resolution 108 (passed on August 1, 1953) ended Federal responsibility for California Indians. The termination policy upon which IHS policy is based, however, has since been abandoned, and, with the passage of the 1975 Indian Self-Determination Act, officially repudiated. Yet, IHS continues to deny California Indians a proportionate share of Federal money in spite of overwhelming need.

California Indian Legal Services have filed suit on behalf of the Rincon Band of Indians, challenging the procedure by which IHS allocates its resources (*Rincon Band* v. *Weinberger*). While this case may resolve some of the legal issues, it has not yet been set for trial.

APPENDIX C-3.—LETTER TO AL ELGIN, CHAIRMAN TASK FORCE NO. 8, FROM MORRIS THOMPSON, COMMISSIONER OF INDIAN AFFAIRS

AUGUST 2, 1976

U.S. DEPARTMENT OF THE INTERIOR,
BUREAU OF INDIAN AFFAIRS,
Washington, D.C., August 2, 1976.

Mr. AL ELGIN,
Chairman, Task Force No. 8,
American Indian Policy Review Commission,
Washington, D.C.

DEAR MR. ELGIN: Although the hearing scheduled for June 8, 1976 by your Urban and Rural Non-Reservation Task Force (No. 8) was cancelled, we were asked to respond in writing to a list of questions which were submitted to each of the federal agencies invited to testify at the hearing.

As a general policy, the Bureau of Indian Affairs does not provide its services to Indians who do not reside on or near Indian reservations. Since the subject of the hearing was to be urban and rural non-reservation Indians, none of the questions submitted by your task force apply to BIA programs We can respond meaningfully to question number 9 which asked, "If you have no specific programs for urban and rural non-reservation Indians, do you anticipate developing and/or extending services to these communities and individuals?" The answer is, "No".

The basic reason for the BIA's providing services to Indians stems from the fact that the United States has a trust responsibility for Indian lands. We serve those Indian individuals who live on Indian reservations, trust, or restricted land. We also serve Indians who live so close to these areas that they can be considered socially, culturally, and economically affiliated with the tribe on that reservation or area held in trust. Hence the rule that we serve Indian individuals 'on or near" Indian reservations. For all practical intents and purposes these individuals can be considered reservation Indians. They must be enrolled with the tribe on the reservation and they are so near the reservation that they are dependent upon the facilities provided by BIA for their major community services.

There are some exceptions to this general policy. For example, we serve Indians who reside in Oklahoma and Alaska. This practice stems from the unique history relating to Indians and Natives of those states. Much of Oklahoma was once set aside as Indian territory. Although, in the normal sense of the term, reservations in Oklahoma no longer exist (except for the Osage mineral reserve) there remains a large area of concentrated Indian population with tribal organization living on or near land held in trust by (or subject to a restriction against alienation imposed by) the United States. A similar situation of large concentrations of Indians and other native Americans with few reservations but substantial separate legislation prevails in Alaska. The Bureau of Indian Affairs has, therefore, assumed substantially similar responsibility in these jurisdictions as on Indian reservations.

Another apparent, but not real, exception to the rule that we do not serve non-reservation Indians is the Bureau's job Placement and Training Program. In order to qualify for this program, an Indian must reside on or near an Indian reservation. Under this program Indians are trained for certain kinds of jobs and assisted with placement in and adjustment to a job situation Frequently these jobs and training programs are in urban areas, off-reservation, where most of the jobs and training facilities exist. Until the Indian trainee and his family establish residency in the off-reservation location, he is considered a reservation resident and is, therefore, eligible for BIA programs.

The Bureau of Indian Affairs provides scholarship assistance for post secondary education through a program administered by the area offices monitored by the Indian Education Resource Center in Albuquerque, New Mexico. Some Indian students who do not reside on reservations receive this scholarship assistance. Title 25 CFR 32.1 spells out eligibility requirements for this program and specifically requires that non-reservation members of federally recognized tribes can receive scholarship grants only after the needs of reservation residents are met.

There are relatively new BIA Housing Imprvement Program regulations which allow for "non-tribal Indians". "Non-tribal Indian" is defined in those regulations (25 CFR 261.2) as a person of one half or more degree Indian ancestry who is a descendant of a member of a tribe that has been federally recognized by treaty or otherwise. There is no residency requirement for participants in the program.

Proposed new BIA regulations for Financial Assistance and Social Services Programs continue the requirement that recipients must live on or near an Indian reservation. "Near reservation." in the proposed regulations would be defined as follows:

"Near reservation" means those areas or communities adjacent or contiguous to reservations which are recommended to the Commissioner by the local Bureau Superintendent in consultation with the tribal governing body of those reservations as locales appropriate for the extension of financial assistance and/or social services, based upon such general criteria as: (1) Number of Indian people native to the reservation residing in the area, (2) a written designation by the tribal governing body that members of their tribe residing in the area are socially, culturally and economically affiliated with their tribe and reservation, (3) geographical proximity of the area to the reservation, and (4) administrative feasibility of providing an adequate level of services to the area. The Commissioner shall designate each area and publish the designations in the Federal Register.

These proposed new regulations would become Part 20 of title 25 CFR.

Since 1973, BIA has been receiving an annual appropriation of $275,000 to fund urban Indian centers. Since BIA does not serve non-reservation Indians, these monies are turned directly over to the Office of Native American Programs in HEW. ONAP in turn combines this $275,000 of BIA money with $105,000 of its own funds to provide basic support for Indian centers in Albuquerque, Baltimore, Minneapolis, and Portland.

While we have concluded that the concerns of Task Force No. 8 do not relate to Bureau of Indian Affairs Programs, we would be happy to meet with the Task Force staff to discuss the implications of this conclusion.

Sincerely yours,

MORRIS THOMPSON,
Commissioner of Indian Affairs.